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THE  
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TO  
Explanatory Articles of Faith,

AS  
A QUALIFICATION for Admission into the  
*Christian Ministry,*

Calmly and Impartially Review'd :

In Answer to

- I. A late Pamphlet intituled *The Church of England vindicated in requiring Subscription from the Clergy to the xxxix Articles.*
- II. The Rev. Mr. *John White's* APPENDIX to his *Third Letter to a Dissenting Gentleman.*

To which is added

The SPEECH of the Rev. *John Alphonso Turretine*, previous to the *Abolition* of all Subscriptions at Geneva, translated from a MSS. in *French.*

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By SAMUEL CHANDLER.

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*Magistrum neminem habemus nisi Deum solum.*—Tertul. ad Scap.

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L O N D O N :

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and Jos. DAVIDSON, at the *Angel*, in the *Poultry*.

M.DCC. XLVIII.

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# P R E F A C E.

*'T*IS but of little Consequence to the World to know, why the Publication of these Papers hath been so long delayed. But I think proper to say thus much: That 'twas a considerable Time after Mr. White's Third Letter came out, before I had determined to make any Reply to him; through an Aversion I had contracted to Disputes of this Nature. After I had finished my Reply to him, a worthy Friend put into my Hands, The Church of England Vindicated, in requiring Subscription from the Clergy to the xxxix Articles of Religion. In that Pamphlet I found, besides a great deal of Ill-nature and scurrilous Language, some specious Things said in Favour of Subscriptions. I determined to consider them, and on that Account was forced to throw by my first Papers, and prosecute my Design upon a new Plan. This, with but an indifferent State of Health, the constant Duties belonging to my Station, and an habitual Disinclination to such Kind of Controversies, is the true Reason why I have not gratified the Expectation of my Friends before. If what I here offer to the Publick be badly executed, the Publication will be deservedly censured, as now too soon. If it be well done, no-body will be uneasy that it was not sooner. My Papers, as to the Remainder of the Subject, are near finished, and will soon be put to the Press.

SAMUEL CHANDLER.

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THE  
CASE of SUBSCRIPTION

Calmly and Impartially

R E V I E W E D.

S I R,

YOU know I had long since determined in my own Mind, to engage no farther in any publick Debates concerning *Party Affairs*, and the lesser Differences subsisting between *the established Church* and the *Protestant Dissenters* from it. Years and Experience have, I thank God, much softened my own Mind as to these Things, and I have long taken a sincere Pleasure in thinking well of, and being *kindly affectioned* to all, without Exception, who *love the Truth in Christ*, and seek after *the Things that make for Peace*. The known Learning, Candour, Moderation and Piety of many of the Clergy of the national Church, and particularly of those *reverend Prelates* who now *so worthily* fill her *Sees*, and who have several of them treated me with great Humanity and Respect, gave me the most agreeable Prospect, that Peace and Harmony were growing Blessings amongst us; and that if we cannot all agree in more *difficult Speculations*, or in the *external Forms* of Worship, yet that till God in his good Providence should bring about this also, we should all grow more united in Love, and put on that amiable *Charity which is the Bond*

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*of Perfection.* This is that Spirit I have been long endeavouring to cultivate amongst all who attend my ministry, as you and many others will bear me Witness; and I have done it the rather, because I have not been without my Fears, that all that is valuable, both in the *Church* and amongst the *Dissenters*, is in Danger, by that Infidelity which is spreading amongst all Ranks and Degrees, *the numerous Converts* to Popery that are made throughout the Nation, and what makes Way for both these, the Luxury, Debauchery, and Impieties of the present Generation. These Considerations appeared to me to be of Weight enough to have kept all good Men from *raising Controversies* about any *lesser* Matters, and to have united *Churchmen* and *Dissenters* in the most serious Endeavours to maintain our *common Principles*, and to recover, as far as we can, *the sinking Authority* of Christian Piety and Virtue. In such Circumstances of *common Danger* I would not wish to see a Protestant Divine stirring up *the almost dead Coals* of Contention about *Gowns and Cloaks, Bows, Crosses, Godfathers*, and the like, much less striving for them as *pro Aris & Focis*, and scarce allowing the Character of Christians to any, who are not as zealous for them as himself. I apprehend that there are Things of more Importance, that deserve the most serious Attention of all Clergymen, about which they might employ their Zeal more to their own Comfort, and the Edification of the Church of God.

I shall not enter with Mr. *White* into the Debate concerning the Differences between the *Church* and the *Dissenters*, nor attempt to *vindicate* the latter from the several Charges he hath thrown upon them, any further than to observe:

1. That the Design of his three *Letters*, by the  
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two first of which he justly *thinks he had sufficiently exercised the Patience of his Reader,*<sup>a</sup> doth not seem candid, and suitable to the Character of a rational Divine: 'Tis, as his *Title-Page* informs us, to *reflect back the Objections of the Dissenters against the Church of England upon themselves, and particularly to retort the Charge of Imposition.*<sup>b</sup> Supposing he had done, or could do this: What then? Would this vindicate *the Impositions* of the Church? If we have some Usages in our Congregations that resemble those which we blame in them, are these Usages ever the better in them because there is something like them in us? Or doth our imitating those Practices we complain of, shew them to be reasonable, or agreeable to the Christian Rule? He might indeed, if this was our Case, justly blame us for a *self-contradictory* Conduct: But I always thought, that to recriminate and vindicate were two very different Things. A late Writer of a *Popish* Book, intitled *The Catholick Christian Instructed, &c.* hath undertaken to demonstrate *the same Conformity between the English and Romish Church*, that a very learned *Protestant Divine*<sup>c</sup> hath demonstrated to be *between Popery and Paganism*. How doth that worthy Divine answer the Charge? *All, says he, that he can object to us on this Head, amounts to no more than this, " That there are several Observances retained in our sacred Offices, which we use in common with the Church of Rome." We own it, but take them all to be such, as we may retain with Innocence. We profess to retain all that is truly Christian, all that is enjoined by the Gospel, or by just Inference deducible from it; but if beside all this, they can discover any thing amongst us that they can claim as their*

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own,

<sup>a</sup> Letter III. p. 1.      <sup>b</sup> Ibid. p. 1.      <sup>c</sup> Dr. Middleton's Letter from Rome, Pref. p. 111, 112. Edit. 8vo.

own, or that may properly be called Popish, I should willingly resign it to them, and consent to any Expedient that may remove us farther still from Popery, and unite us more closely with all sober Protestants. This is both genteelly and candidly said: And if Mr. *White* had written only to blame what was blame-worthy in the Church and amongst the Dissenters, and exhorted both to join their Endeavours to remove it, in order to a more intimate Union between themselves against the *Papists*, who are the common avowed Enemies of both; he should have had my sincerest Thanks, and I would gladly have done all I could to have promoted so truly excellent and christian a Design. But to reproach us, without vindicating his own Church, must tend to widen our Differences, instead of healing them.

2. The Gentleman complains, that *our Churches are so secret in all their Ways, that there is no knowing what they are, but to find them out we must grope and feel for them as in the Dark.*<sup>d</sup> I am sorry Mr. *White* should give himself so much Trouble, as to write about what he owns he *doth not understand*, and take on himself such an uncomfortable Office as that of *groping in the Dark*. I do not see any Reason he hath to expect that we should inform him exactly what our Ways are, nor the Necessity of admitting any but those that belong to them into our *Vestries*, to be Witnesses to our Transactions, or of making a *Visitor-general* over our Churches, to whom we should be accountable: Curiosity is not always to be gratified. But the Church of England *acts more openly: Every Part of her Government, Discipline and Worship, is exposed to the View, the Attacks and Insults of her Adversaries: They have the whole Book of Common-Prayer,*

<sup>d</sup> Letter II. p. 4.



*Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, with all the Rubrics, Prefaces, Rules and Orders concerning the Service thereof, not excepting the Table to find Easter for ever, all the Injunctions, Ordinances, Canons, and Constitutions ecclesiastical, and even the Common and Statute Law, so far as concerns ecclesiastical Matters, to canvas and cavil at: Whilst our Churches, having no common Rules of Discipline or Worship, at least none made publick, I often think,* says he, *a Controversy with you is something like fighting with a Ghost, which hath nothing one can level a Blow at, or make any Impression on.* If this be our Case, thank God for our Prudence. One would have thought our Secrecy should have been our Protection, and kept Mr. *White* from attacking those whom he owns he cannot hurt. I heartily wish that no Protestant Churches would ever give any just Occasion to the Insults and Cavils of her Enemies, and that the Church of *England* in particular would remove every real Ground of them, that she might not have one single Enemy left, nor one Dissenter from her in the whole Kingdom. But though these Canons and Constitutions, which thus *expose* her, as Mr. *White* says, *to the Insults of her Adversaries*, are made publick, yet is not the whole Discipline of the Church quite a Secret to the World in the Execution and Management of it, and will the reverend Bishops and Clergy suffer Dissenters to be present with them in their *Chapter-houses, Synods, and Convocations*, to be Witnesses to their Transactions? I think they would be extremely to blame if they did, and that he must be a very wrong-headed Person who could expect it. Why then should Mr. *White* desire to know the *private Affairs* of the dissent-

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ing Churches? Or be uneasy that he is *not admitted into our Secrets*, and at the *Difficulty of coming at any certain Knowledge of them*? Possibly what he complains of may be true, *that there is a general Shyness in our People of revealing and disclosing them, and that this is much taken notice of*:<sup>f</sup> But surely it can't be taken notice of much to their Disadvantage, that they don't chuse to expose themselves to the Insults and Attacks of their Adversaries; for this can be of no real Service to them, or the Cause of Religion in general. And if, as he justly suspects, *his Discoveries of them will be few and defective, because he hath never been admitted to the Acts of our Churches, and our general Dealings with our People*, I think the true Inference he should have made is, that he should have spoken of these Things with the utmost Caution and Candour.

3. He further complains, that *our Churches have no common Rules of Discipline and Worship, which we hold ourselves obliged to walk by, or at least we have not made them publick*,<sup>g</sup> for his Examination and Discussion. But the *dissenting Churches* did not know till now, that 'twas necessary their Rules of Discipline should be examined and discussed by him, before their using them. But they allow me to acquaint him, that though we *have no common Rules that we hold ourselves obliged to walk by*, i. e. which we oblige one another by *human Canons and Constitutions ecclesiastical* to walk by, yet we have nevertheless *common Rules, that we think ourselves all obliged to walk by*, though *human Canons* should oblige us to walk by others; even those Rules of Discipline and Worship that *the sacred Writings* prescribe us; in which we find not the least Intimation or Order for our submitting to

<sup>f</sup> Letter II. p. 4.

<sup>g</sup> Ibid. p. 3.

to any human Authority, or Impositions in Matters of a religious Nature, nor the least Leave given to ecclesiastical Persons to add to the Institutions of our blessed Lord. *The Forms* of administering *Baptism* and *the Lord's Supper*, there prescribed, we endeavour *religiously* to observe; and therefore, because we find *there* nothing of *the Cross in Baptism*, we never use it, and think we are justified in not doing it, not only from the intire Silence of Scripture about it, but even from the Declaration of *the Church of England* itself concerning it; which, in her *thirtieth Canon*, confesseth, that "The *Sign of the Cross* was GREATLY  
 " ABUSED in the *Church of Rome*, and that being  
 " used doth neither add any thing to the Virtue  
 " and Perfection of Baptism, nor being omitted  
 " doth detract any thing from the Effect and Sub-  
 " stance of it, but that the Infant is FULLY AND,  
 " PERFECTLY BAPTIZED without it." Now we *Dissenters* can't help for our Lives arguing: Why so fond of an *insignificant Ceremony*? What Need of this *symbolizing* with the *Romish Church*, in her *confessed Abuses*? To a full and *perfect Baptism*, what Need of the *Sign of the Cross*? Doth it add any thing to what is perfect without it? The Church allows and confesses it doth not, and the *Dissenters stand amazed*, after such a Declaration, that she will so *rigidly impose* the constant Observation of such a Ceremony, and separate herself from all other Christians in these Kingdoms, by refusing Baptism to their Children unless they submit to it, even after she hath solemnly decreed it hath been much abused, and is in its Nature of no Significancy, whether used or not, to this sacred Institution. In like Manner we adhere to the *Canon of Scripture* in administering *the Lord's Supper*, and even to *the Letter* of that Canon. We  
 exhort



exhort Persons *to examine* themselves, *to discern the Lord's Body*, and *to remember Christ*, and then *blefs God* over the Bread and Wine, and *separately distribute* the Elements to each Communicant. And because the *Scripture Canon* saith nothing about *Kneeling*, nor seems to enjoin any *particular Posture* as necessary, we never impose any. I myself *generally* communicate *sitting*, others *sitting*, and I would without Scruple, or Fear of offending my Congregation, administer the Elements to any serious Christian *sitting, standing, or kneeling*, just as he should desire it. All our Communicants are entirely left to their own Liberty as *to the Posture* of receiving, just as each Person thinks proper, without our ever pretending to dictate to any one which of the three they shall receive in: Thus, leaving what is indifferent *as indifferent*, and not thinking *the Beauty of Holiness* at all impaired, or the Order of our Churches in the least lessened, should there be any Variety of Posture; though, as I believe it would almost constantly happen were there no Imposition, we generally agree to receive in one and the same, because all are equally left to their own Choice. And we are therefore at a loss to understand, why the Church will render that necessary which Christ hath not declared so, nor the Nature of the Institution makes so; or exclude a Man from her Communion, who professes his *Repentance towards God, and Faith in the Lord Jesus Christ*, merely because he will not use a Posture which the Church doth not pretend to be prescribed by any *Canon* of Christ and his Apostles, nor doth in the least constitute *the Worthiness of the Receiver*.

If *the Cross in Baptism*, and *Kneeling at the Lord's Supper* were left indifferent, there would be much less Objection against them both; but as imposed  
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by human Authority, and actually made *Terms of Communion*, we think we are obliged, as Christians, to protest against them; because the Church herself declares, *That Things of themselves indifferent do, in some Sort, alter their Natures, when they are either commanded or forbidden by a lawful Magistrate, and may not be omitted at every Man's Pleasure, contrary to the Law, when they are commanded, nor used when they are prohibited.*<sup>b</sup> The Church herself here declares, that the *Sign of the Cross* is no longer an indifferent Thing, *when commanded by a lawful Magistrate*, but in such a Sort *alters its Nature*, as to become a *necessary Thing*, in virtue of that Command, so as that it *may be no longer omitted*. The very Objection this of the Dissenters, and the Reason why they scruple Conformity to the Church, because she makes necessary in Religion unnecessary Things, and alters the Nature of indifferent Things into Things essential and obligatory: And if the Churches Reasoning be true, it will then follow, that if *breathing in the Person's Face* who is to be baptized, *putting Salt into his Mouth, laying Spittle on his Ears, giving him Milk and Honey, and anointing him in various Parts of his Body, be commanded by a lawful Magistrate*, they may then, however indifferent, be no longer omitted at every Man's Pleasure, contrary to the Law. The Power of commanding, and of altering the Nature of indifferent Things, in such Sort as that they may not be omitted when commanded, is by the Church here given to *the lawful Magistrate*. If then the lawful Magistrate in *Spain* or at *Rome* command these and other indifferent Things, the Church tells us *they alter their Nature, and may not be omitted*: And therefore the Observation of those

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those

<sup>b</sup> Canon 30.

those Things in *Baptism*, in those Places, must not be omitted; nor must they be omitted here, if a lawful Magistrate commands them. And thus the Power of altering the Nature of indifferent Things is placed in the Breast of the lawful Magistrate; and this is the *dernier Resort* of all Christians, and to be their final Rule in receiving or rejecting Ceremonies. Many Reflections my Mind suggests on such a Doctrine, taught by a *Protestant Church*; but as I do not intend to inflame the Controversy, or widen the Difference between the Church and Dissenters, I shall only say: That I think myself obliged, as a Christian and Protestant, *peaceably to withdraw* from an Establishment, which thus alters the Nature of indifferent Things, and makes new Rites and Postures in Religion, which are allowed to be indifferent, necessary Terms of receiving her Sacraments, and joining in the Privileges of her Worship; and which thus subjects herself to the Magistrate, as to make his Law, in the Appointment of Rites and Ceremonies in the Worship of God, obligatory upon the Consciences of all her Members: A Principle which I apprehend will justify all the worst Corruptions of the *Church of Rome*, which have been, and are to this Day confirmed by *the lawful Magistrate*. I confess I think it much safer to keep religiously, as near as I can, to *the Scripture Order* and Constitution: This all the Churches of *Protestant Dissenters* that I know of do. And we need no other *Canons* amongst ourselves, because we have *this Divine one*, that we acknowledge concludes all of us. And therefore I hope Mr. *White* will retract this Charge, that we have no common Rules of Discipline or Worship, because we have the best Rules of both; by adhering to which 'tis impossible we can ever fall into *superstitious Practices*



*tices* on the one hand, or into an *indecent Confusion* or Disorder on the other.

4. It will seem a little strange, that Mr. *White* should spend near a Dozen Pages in rebuking us for using the Posture of *standing* in our publick Prayers on the *Lord's Day*, and recommending to us, with so much Warmth, that of *kneeling*, as more proper and solemn. I am sure I never blamed this Practice in the Church, though I am not skill'd in the Reasons why she chuses to kneel in some of her Prayers, and to stand at others: But whatever they are, she hath in my Opinion a Right to use her Liberty, and ought not to be censured for it. But I hope the numerous Examples that are brought by the *dissenting Gentleman*, in his *Answer* to Mr. *White*, from the Holy Scriptures, will justify us in our *standing*. And I should have hoped that we might have been left in quiet Possession of this Custom, as it was certainly *the universal Practice* of the primitive Church in their Worship on the Lord's Day, as appears from the most express Accounts of <sup>i</sup> *Justin Martyr*, <sup>k</sup> *Irenæus*, <sup>l</sup> *Clemens of Alexandria*, <sup>m</sup> *Tertullian*, <sup>n</sup> *Origen*, <sup>o</sup> *Cyprian*,

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<sup>i</sup> Εἰτα παυσάμενε τὴ ἀναγινώσκοντος, ὁ Πρεσβυτὴρ διαλογε-  
την νεθεσίαν καὶ προκλήσιν τῆς τῶν καλῶν τετῶν μιμήσεως  
ποιεῖται. Ἐπειτα ἀνίσταμεθα κοινῇ πάντες, καὶ εὐχὰς πέμ-  
πομεν. *When the Reader hath ended, the President in an Ora-*  
*tion exhorts and excites them to an Imitation of the good Things*  
*they have heard. After this, we all in common rise up, and*  
*send forth our Prayers unto God.* Apol. 1. p. 97, 98. Edit.  
Thirlb.

<sup>k</sup> Το δε εν τη κυριακη μη κλινειν γονυ, συμβολον εστι της  
αναστασεως—εν των αποστολικων δεχρονων η τοιαυτη σιω-  
ηδια ελαβε την αρχην, καδως φησιν ο μακαριος Ειρηναιος  
ο Μαρτυς καὶ Επισκοπος Λυγδουν, εν τω περὶ τῶ πασχα λω. *The not bending the Knee on the Lord's Day is a Symbol of the*  
*Resurrection, a Custom that had its Rise from the very Times*  
*of the Apostles.* Apud Auctor. Resp. ad Orthodox. ad Quæst. 115.

<sup>l</sup> Ταυτη καὶ προσανατενόμεν την κεφαλην, καὶ τας χερας εἰς  
αἴτησιν

prian, <sup>p</sup> The Apostolical Constitutions, <sup>1</sup> St. Jerom, <sup>2</sup> St. Austin, and others that might be mentioned; the

ἄστρον ἀεθμεν, τὰς τε πόδας ἐπεγχεμεν—καὶ σωματισαμεν τῷ λόγῳ τὸ σῶμα τῆς γῆς παρωμενοι. Hence we stretch forth the Head and lift up the Hands to Heaven, and raise up our Feet at the End of Prayer, endeavouring that our very Body, together with our Speech, may be separated from the Earth. Stromat. l. 7. p. 854. Edit. Potter.

<sup>m</sup> Nonne solennior erit Statio tua, si et ad Aram Dei steteris? Will not thy Station be more solemn, if thou standest at the Altar of God? De Orat. ad fin. This he represents as the Posture of the Angel of Prayer. Angelo adhuc Orationis adstante. He is censuring the irreverent Custom of sitting at Prayer. Id. ibid. p. 154. Edit. Rigalt.

<sup>n</sup> Οὕτως ἦκειν ἐπὶ τὸ εὐξασθαι—πρὸς τὴν στήναι διευγχεῖντα χαμοδεν τὸ ἡγεμονικόν—ὅδε δισσάσαι γὰρ χρὴ, ὅτι μυρίων καταστάσεων ἔστων τὰ σώματα, τὴν καταστάσιν τὴν μετ' ἐκτάσεως τῶν χειρῶν καὶ ἀναστάσεως τῶν ὀφθαλμῶν, πάντων προκρίτειν. We should so come to pray, as to raise up above the Earth the governing Principle, i. e. the Soul, before we put our Bodies in the standing Posture. For though there are innumerable Postures of Body, yet that Posture which admits the stretching forth the Hands, and lifting up the Eyes, is to be preferred before them all. And that he means the Posture of standing is evident, not only from his mentioning it, πρὸς τὴν στήναι, before you stand, but he expounds that Passage, That at the Name of Jesus every Knee should bow, and that, I bow my Knees to the Father, of spiritual Bowing the Knees, and of an humble Submission to God. De Orat. p. 267. Edit. Bened.

<sup>o</sup> Stamus ad Orationem, We stand at Prayer. De Orat. p. 152. Edit. Fell.

<sup>p</sup> Μετὰ τὸ το σὺμφωνῶς ἀπαντὲς ἐξανάσαντες—πρὸς εὐξασθῶσαν τῷ Θεῷ. Then let all, with one Consent, rise up and pray to God. Lib. 2. c. 57. p. 268. ἑωτός πάντες τὰ λαὸς, καὶ προσευχομενε ἑσυχῶς. Let all the People stand, and pray to themselves. Ibid. p. 268. ἐν ἡ καὶ τοὶς εὐχὰς ἑωτὲς ἐπιτελούμεν. We pray thrice on the Lord's Day standing.

<sup>q</sup> Die Dominico et per omnem Penticosten, nec de Geniculis adorare. On the Lord's Day and throughout the whole Pentecost we do not worship on our Knees. Adversus Lucif. c. 4.

<sup>r</sup> Stamus Orantes, quod est Signum Resurrectionis. Unde etiam omnibus Diebus Dominicis id ad Altare observatur. We stand at our Prayers, in Remembrance of the Resurrection. Therefore

the Citations from whom I have placed, with their Translations, in the *Margin*, that the *Dissenters* may see how ancient and justifiable their Form of Worship is in this Respect: Yea, *Tertullian* tells us, that so much Stress was laid on this Posture of standing, as that, says he, *We count it a Sin to fast, or worship upon our Knees, on the Lord's Day*: And the Reason assigned for thus standing, was, its being a *Symbol of our blessed Lord's Resurrection* on that Day: And as this Practice had in some Measure grown into Disuse, and Kneeling had been introduced instead of it, the Council of *Nice*, by a particular Canon (*Con. 20.*) ordained, that *whereas some Persons on the Lord's Day, and in the Days of Pentecost, kneeled at Prayer, 'tis therefore ordained by the sacred Synod, that because a fit and convenient Custom should be kept by all the Churches, that we pay our Vows to the Lord by Prayer standing*. And I can't help observing, with *Tertullian*, that such Observances are vain, that have no Authority from the Command of Christ or his Apostles, and are the Effect not of Religion, but Superstition, of Affectation and Stiffness, of Preciseness, and not of rational Duty.<sup>c</sup> And though Mr. *White* recommends elevating the Eyes and lifting up the Hands to Heaven in Prayer, and tells us from *Tertullian*, that the primitive Christians prayed *Suspicientes & Manus expansis*, looking up and stretching out their Hands; yet he should have remember'd how *Tertullian*

*Therefore every Lord's Day this Posture is retained at the Altar.*  
Epist. 55. ad Januar. c. 15. § 28. & c. 17. § 32. Edit. Benedict.

<sup>s</sup> Die Dominico Nefas ducimus de Geniculis adorare. De Coron. c. 3.

<sup>c</sup> Quibus merito Vanitas exprobranda est, siquidem sine ullius aut Dominici aut Apostolici Præcepti Auctoritate fiunt. Hujusmodi enim non Religioni, sed Superstitioni deputantur, affectata et coacta, et curiosi potius quam rationalis Officii. De Orat. c. 12.



*tullian* explains himself on this Head: *We rather adore with Modesty and Humility, and commend our Prayers to God, not even lifting up our Hands high, but moderately and decently, no nor boldly elevating our Faces: For the Publican, whose Prayer as well as Countenance was humble and dejected, went away justified rather than the saucy and insolent Pharisee.*<sup>u</sup>

And this Humility of Countenance, and modest Elevation of the Hands, I have a Thousand Times observed with Pleasure in our solemn Prayers, in all the Congregations of Dissenters with whom I have joined, and I thank God I see it every Lord's Day in my own. I pray God however that there may be a more universal Solemnity and Attention to this sacred Service, both in the Church, and amongst ourselves. As to the Story Mr. *White* mentions of *one considerable Congregation of Dissenters that he can name*, where great Offence was given by a particular Person kneeling at her Prayers, all I shall say now is, that I believe he can name no such one, and that the whole Account is *a Misrepresentation*, and that I have *the most authentick* Evidences in my Hands to prove it so. If he will name that Congregation, I will produce my Vouchers whenever he shall desire it. I must observe once more,

5. That Mr. *White* is displeased with us in one Instance, for what I always thought *an Honour* to those of our Communion; an Honour I hope they will never lose, and which I little thought a Clergyman would have publicly express'd his Dislike of; especially considering the present low  
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<sup>u</sup> Atqui cum Modestia et Humilitate adorantes magis commendabimus Deo Preces nostras, ne ipsis quidem Manibus sublimius elatis, sed temperate et probe elatis. Ne Vultu quidem in audaciam erecto: Nam ille Publicanus qui non tantum Prece, sed et Vultu humiliatus atque dejectus orabat, justificatio Pharisæo procacissimo discessit. Id. ibid. c. 13.

Estate of Religion amongst us; and that is, our Manner of observing the Lord's Day. He is pleased to ask, *Whether that over-rigorous and precise Way of keeping the Lord's Day, which many of you affect, be any Parts of the Holiness of a Christian, or only the Guises and Semblances of it?* \* In answer to this Question, I would beg Leave to ask him: Whether that absolute Contempt of the Lord's Day, and of all publick and private Worship on it, which is every where visible, and growing general, is a *real Wickedness* and Impiety, or only the *Guise and Semblance of it*? What he counts an *over-rigorous* and precise Way of keeping it? What Families of Dissenters he hath been in, to know how they spend it? What Foundation he hath for the Charge, that they keep it *over-rigorously and precisely*? Or whether abstaining from all Kind of Worship, settling Men's secular Accounts, sleeping, riding, feasting, carousing, visiting, Cards, Assemblies, Routs, Riots, &c. is the proper Way of *sanctifying the Lord's Day*, and the Method of observing it he would recommend to his Parish and us, in the Room of our precise Manner of keeping it? Will he prescribe *the exact Medium* between our Preciseness and their Profaneness, that we may abate of our usual Strictness, and avoid for the future this dreadful Charge of Precision? Or will he be so good as to inform us, how it becomes a Minister of Christ to stigmatise *the religious Observation* of the Lord's Day, as Preciseness, at a Time when there is so universal and scandalous a Disregard to it, and to all the sacred Services peculiar to it, in many of his own Communion? Doth he count any religious Observation of the Day Part of a Christian's Duty, or the mere Guise and Semblance of

\* Letter I. p. 97.

of Sanctity ? Doth he think Publick Worship a fit Thing, or that his own Parishioners are most likely to get any Good by his Sermons, by going to a *Ring* or an *Alehouse*, as soon as ever they come out of the Church, or by going home and thinking of what he had been preaching to them ? Or doth this Divine look upon *private Devotion*, in a Man's Family or Closet, as an over-rigorous Superstition in itself, or only when perform'd on the Lord's Day ? Doth he not give a real Preference of Character to us, as Protestant Dissenters, for our Manner of observing this Day, when they amongst us, who keep it the strictest, are only more abundant in the Exercises of Religious Duties, and think that the whole Day should be appropriated to such Services, as have an immediate Tendency to promote in themselves and their Families the Christian Temper and Life ?

You, my Friend, who know the Pleasure of thus observing the Lord's Day, and have the Satisfaction to see a numerous Family, almost all grown up to Years of Maturity, all well disposed for Religion, Virtue, and Usefulness, through the Blessing of God on your Care and Example, You, Sir, know well the Worth and true Use of a Lord's Day, and are with me content to be charged with Precision, and the Guise and Semblance of Holiness, as we can appeal to God for the Purity of our Intentions, and wait the last decisive Day for the full Vindication of our Characters. In the mean Time, we shall not look upon it as any *great Motive to Conformity*, that this *eminent Divine* is willing to absolve us and our Families from those Restraints, which with Chearfulness we have laid ourselves under on this sacred Day, and to allow us in it those Liberties and Pleasures which, from large and long Experience, we have often seen prove fatal to all  
the



the best Interests of those, who have thus indulged themselves in them. The Reasoning of an ancient Writer on this Subject will puzzle all Mr. *White's* best Abilities fairly to answer. After having recommended our giving ourselves to the Study of Wisdom, the Contemplation of the Works of Nature, and the Examination of our Hearts and Lives, on the Day of sacred Rest, he adds: *Is it not an excellent Admonition, and abundantly sufficient to excite to all Virtue, and especially to Godliness, that saying: Always follow or imitate God. Let therefore the six Days, in which God created the World be a sufficient Pattern to thee of the fixed Time, in which thou art to mind thine own Affairs; but let the seventh shew thee thine Obligation to give thyself to Philosophy; because on that Day God is said to have reviewed the Works he had made, that thou also mightest contemplate the Works of Nature, and all thine own particular Concerns, that tend to promote thy Happiness.*<sup>y</sup> If Mr. *White* knows of any Dissenters, that keep the Lord's Day, in his Language, *most precisely*, who keep it any otherwife than by consecrating it to Works of Piety and Virtue, he is let into a Secret that I know nothing of; and amongst those who thus keep it, I desire always to be accounted one. He will not be displeased with me, if I recommend to him on this Head an excellent Canon of his own Church, tho' it favours something of dissenting Rigidness. It ordains, that all manner of Persons in the Church of England shall from henceforth keep the Lord's Day——In bearing the Word of God read and taught——In private and publick Prayers——In acknowledging their

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## Offences

<sup>y</sup> Παράδειγμα προθεσμίας εἶω σοι πράξων ἐν ἑξαήμερον ἀνταρκεσάτον ἐν ᾧ τὸν κόσμον ἐδημιούργει. Παράδειγμα καὶ τε δεῖν φιλοσοφεῖν ἢ ἐβδόμη, καὶ ἢ ἐπιστεῖν λέγεται ἀεργασατο, ὅπως καὶ αὐτὸς ἐπιθεωρῇ τὰ φύσεως, καὶ τὰ ἰδία ὅσα συντελεῖ προεμφαιμένα. Philo de x. Oraç. p. 197. Ed. Mang.

*Offences to God, and Amendment of the same—In reconciling themselves charitably to their Neighbours, where Displeasure hath been—In oftentimes receiving the Communion of the Body and Blood of Christ—In visiting of the Poor and Sick—And using all godly and sober Conversation—*What Dissenter in this Kingdom observes the Lord's Day in a more rigorous and precise Manner, than Mr. *White* himself, his Parish, and all Churchmen whatsoever, are obliged to do by this Constitution? What, will he condemn this too for *an over-rigorous* and precise Way of observing the Lord's Day? Would to God more Regard was paid to it by all Ranks and Conditions of Men throughout the Nation!

But to leave him to his own Meditations on this Head, I shall confine myself to the Consideration of his *Appendix* to his *Third Letter*, in which he undertakes these two Points :

1. *To premise some Things concerning the Lawfulness, the Expediency, and Necessity of Subscription to Articles of Religion, required of those who would be received into the Ministry.*<sup>z</sup> And

2. *To represent the professed Principles and Sentiments of divers Dissenters, concerning that Matter; shewing that they esteem it a most unwarrantable Thing, and yet, at the same Time submit, and do, of their own accord, other Things that are tantamount to it.* I confess this Article is somewhat extraordinary: For though many Dissenters do complain of the Power that imposes Subscriptions to human Articles of Faith, as *groundless and unwarrantable*, and of the Imposition itself as *a Burthen* and Grievance, yet I never heard before that they esteemed a Submission to this Power, in all Cases and Circumstances, a most unwarrantable Thing; or that any one amongst them, who really thought it



it unwarrantable to submit to the Imposition, ever did subscribe in Obedience to it. Mr. *White's* Proofs of this *heinous Charge* will come in their proper Place under Examination. But

Mr. *White* premises some Things concerning *the Lawfulness, Expediency, and Necessity of Subscription to Articles of Religion, required of those who would be received into the Ministry.* As he hath stated the Question, the Reader would be apt to imagine, that some Dissenters *absolutely* deny the Lawfulness, Expediency, and Necessity of all Kind of Subscriptions to Articles of Faith, by those who would be received into the Ministry : But this is not stating it fairly or truly. The Point he should have openly avowed, and which he *actually attempts* to prove, is this :

“ That *the Church, i. e.* certain Persons called  
“ Church Governors, or *the Clergy*, as distinguished  
“ from the *Christian Laity*, have a Power, *i. e.*  
“ Right, by Virtue of their Character and Office,  
“ to *decide* in Controversies concerning the Sense  
“ and Doctrine of the Word of God ; and in  
“ Consequence of such Decisions, to frame *expla-*  
“ *natory Articles* of Faith, in their *own Terms* and  
“ Forms of Expression, wholly different from the  
“ Terms and Words of Scripture ; and not only  
“ to declare by those Decisions and Forms, what  
“ their own Judgment and Sense of Things is,  
“ but to *impose* and enforce the solemn Profession  
“ of the Truth of them upon others, under cer-  
“ tain spiritual and temporal Penalties ; so that  
“ no Person, how well soever qualified, by his  
“ Learning, Piety, and firm Belief of the Go-  
“ spel Revelation, and willing in the most solemn  
“ Manner to profess, and even to subscribe to this  
“ his Belief, shall be allowed to continue in, or  
“ to be admitted to the Exercise of the Christian  
“ Ministry,



“ Ministry, or receive any of the publick Advan-  
 “ tages annexed to it, without first professing *his*  
 “ *Assent and Consent*, and subscribing, in Testi-  
 “ mony of it, to the Truth of all such Decisions  
 “ and explanatory Articles, as the Governors of  
 “ the Church shall think proper to draw up, and  
 “ make ready for his Reception.”

This Power or Right in the Church, or the Governors of it, the Generality of the Dissenters dispute, and think hath no Manner of Foundation in the Scriptures, or in the Reason of the Thing. And whether this Power be exercised by *Papish* or *Protestant* Churches, they esteem it as a *very unwarrantable* Thing, and complain of it as a *real Imposition*. How far the Church of *England* is chargeable with this, I shall now inquire.

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## CHAP. I.

### *Imposition practised by the Church of England.*

THE Author of *The Church of England Vindicated* denies this Charge, and declares it to be *nothing but a Calumny, and false Representation of Fact, in order to deceive and prejudice the Unwary.*<sup>a</sup> I thank God I am not conscious to myself of any Intention to deceive and prejudice any one Person living: 'Tis Truth, and the real Honour of Christianity I am concerned for, and that only; and I should most sincerely rejoice to see every *Protestant Church* fairly cleared of the Charge of Imposition: And if it can be proved, that *the Church of England* is not liable to it, I will chearfully and candidly own it, and publickly do her Honour on this Head,

<sup>a</sup> *Ch. Eng. Vindic.* p. 19.

Head. It will therefore be necessary to inquire how the Fact really stands, and whether there be any Foundation for such an Imputation on her or not.

The same Author tells us: That *in common Speech, imposing Subscription to Articles of Faith, signifies a Necessity laid upon Men to profess their Belief of these Articles, whether they really believe them or not, against their Judgment and their Conscience.*<sup>b</sup> And thus far it must be owned, that every Law, whether it relates to Belief or Practice, doth oblige or lay a Necessity on those to whom it relates, to believe or do the Things which it requires to be believed or done, without concerning itself what the inward Persuasion of any Person's Conscience is. The Law indeed doth not suppose the Thing it commands to be evil, but convenient, fit, or necessary, and therefore imposes it. If the Law be *good and necessary* in itself, and the Power that enacts it *just*, the Imposition is right, and the Penalties by which it is enforced may be rightly inflicted, whatever be the particular Persuasions concerning it of those who are to be obliged by it. If the Thing enacted or imposed by Law be bad, or the Power imposing it be incompetent and unjust, the Law itself is unjustifiable, the Penalties annexed to it are unrighteous, and the Persons obliged by it are forced or compelled to do what they ought not to do, and what they may rightly, and with a good Conscience, refuse to do; *i. e. they are laid under a Necessity* of doing it against their Consciences, or suffering the Penalties annexed to Non-compliance. But in both Cases the Nature of the Law is the same, as it imposes, enacts, and commands, without considering what the Judgment of particular Persons may be concerning it, or whether against their  
Consciences

<sup>b</sup> *Ch. Eng. Vindic.* p. 19.

Consciences or agreeable to it, and lays all indifferently under a Necessity of doing what it prescribes, under the Pains and Penalties that enforce it.

Now the Case of Imposition, as it seems to affect the Church of *England*, is this :

1. She claims *Authority in Controversies* of Faith.<sup>c</sup> She hath actually exerted her Authority, and decided authoritatively in many very important and *difficult Controversies* of Faith.—Hath formed 39 Articles of Religion, *all and every one* of which she peremptorily declares to *be agreeable to the Word of God*.<sup>d</sup>—Hath decreed, that there shall be no Ministers, Preachers, Catechisers, Lecturers, or Readers of Divinity allowed by her, unless they own all these Articles to be agreeable to God's Word, *assent to them*, and as an open Profession of this, subscribe them.—The Assent she requires is *absolute and without Condition*, and the Subscription she insists on solemn, *willing*, and *ex Animo*.<sup>e</sup>—Her expressed Intention in both is for *avoiding all Diversity of Opinions, and establishing Consent touching true Religion*.<sup>f</sup>—And she *excommunicates* all without Exception, that affirm any of them to be *superstitious or erroneous*. These Things evidently carry in them *the Nature* of an Imposition, as much as the Claim and Exercise of an imposing Authority and Power can do it. All the Clergy of the Church of *England* must submit to it, and the Church indeed be without any Ministry, preaching, catechising, &c. without previous Subscription. She will have no Diversity of Opinion, but establish Consent touching, what she calls, true Religion; and in order to establish this, she requires, ordains, decrees, *i. e.* imposes a solemn Subscription

<sup>c</sup> Art. 20.

<sup>d</sup> Canon 36.  
cap. 10. not. a.

<sup>e</sup> *Gibson's Cod.* tit. 34.  
<sup>f</sup> Canon 5.



tion and Declaration of *unfeigned Assent* to her Articles, under Penalty of *Non-admission* or *Deposition* without it, and *Excommunication* upon *all Impugners* of them. If we add to this,

2. The Declaration of the King prefixed to the Articles, in Virtue of his Title as *Defender of the Faith*, and *supreme Governor of the Church in these Dominions*, this Imposition will appear in a yet stronger Light: For hereby *he prohibits* the least Difference from these Articles, and will *not endure* any varying or separating from them in the least Degree, and *commands* that all curious Search and Disputes about them be laid aside and shut up, and that every Man, whether he prints or preaches, *shall submit* to the plain full Meaning, and literal Grammatical Sense of them; and that if any Person in the Universities should affix any new Sense to them, or publickly dispute about them, he *shall incur the King's high Displeasure*. This is a *solemn Declaration* of the Church by her *supreme Head*, that the Articles shall be inviolably, without any the least Alteration, adhered and submitted to, and that she will not endure the least Desertion of the Articles established, by any of the Clergy, upon Pain of her Displeasure. And that this Imposition may be more strongly enforced:

3. 'Tis provided for and enacted, by the 13th of *Elizabeth*, that every one that pretended to be a Priest and Minister, and had any ecclesiastical Promotion in the Church, should declare his Assent and subscribe to the Articles, and read them in Time of Divine Service, upon Pain of being *ipso facto* deprived: And accordingly, as Mr. *Strype* tells us, there were many Clergymen deprived in the Year 1572 for refusing to subscribe.\*—And by the 13th and 14th of *Ch. II.* that no Person should

\* *Annals*, vol. 2. p. 186, &c.

should be received as a Lecturer, or permitted to preach, &c. in any Church, &c. without the said Declaration and Subscription to the Articles, and giving their Assent and Consent to all and every thing contained in the Book of *Common-Prayer*; the Effect of which Act was the Ejection of about two Thousand Ministers from the Church of *England*, who quitted their Preferments, or refused to accept of any, rather than comply with this Imposition, and who were hereby reduced, many of them, with their Families, to the greatest Poverty. And as all who *then were* in the Church were thus obliged to Subscription, it was enacted further, that no Person should ever after be admitted to any Benefice with Cure, without the said Declaration and Subscription; and that if any who were disabled by the said Act should preach, during such Disability, he should for every such Offence suffer three Months Imprisonment in the common Jail: And in consequence of this many were apprehended, and cast into Jail, where they perished. And as both the *ecclesiastical* and *civil* Powers concurred in making *Non-subscription* to the Articles *criminal*, and punishable in all who pretended to be Ministers, and executed the ministerial Office, it will surely be acknowledged, that both Church and State did impose this Subscription on the Clergy; and that as these Acts are in the main still in force, this Imposition continues to this Day; and that therefore the Church doth *lay a Necessity* upon Men to subscribe, and solemnly profess their Belief of these Articles, *whether they really believe them or not*; i. e. she demands the Subscription from all without Exception, who *would enter* into her Ministry, and without it excludes them; and from all those *who are* in her Ministry,

nistry, upon many Occasions, under Penalty of Deprivation and Imprisonment.

This is what I call imposing the Articles; the laying Men by Law under an *absolute Necessity* to declare publickly and solemnly their Belief of them, and *forcing* them to subscribe them, with a Declaration that 'tis *willingly and ex Animo*, under very severe Penalties; those of Exclusion from the Ministry, and all the Advantages and Emoluments attending it; and Imprisonment in *the common Jail*, if they pretend to exercise their Ministry in the Church, under the Incapacity that attends Non-subscription.

When therefore 'tis asked: *Is there any Necessity laid upon any one to receive these Articles as Truth, whether he thinks them so or not? Is there any Obligation laid upon Men to believe what their own Reason and Judgment will not permit them to believe? Or to act any otherwise than as their own Conscience directs them?*<sup>h</sup> I answer, That the ecclesiastica and civil Law doth enforce, by very great and severe Penalties, Subscription to the Articles, and Declaration of unfeigned Assent to the Truth of them: And therefore doth thus far either oblige Men to believe them, in Contradiction to their Reason and Judgment, or to profess their Belief of them in the most solemn Manner, whether they believe or disbelieve them. The Thing required by Law is *precisely* Subscription and Declaration of Assent to them. If they believe them, well; if not, the Language of the Law is, Say that you do at least, and subscribe to it; or else never enter into the Ministry of the Church; or depart out of it into Beggary and Jails.

'Tis true, *if they who offer themselves* for Admission into the Church, as publick Teachers, or

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who being publick Teachers would accept of some new Preferment in it, *do not believe the Articles, they are still at Liberty to let it alone. They are not obliged to believe, or act otherwise than as their Conscience directs them. They may neither believe nor subscribe. No-body doth, or can force them.*<sup>i</sup> That is, they may refuse to do what the Law requires them, and so bring themselves under the Incapacities and Penalties that the Law ordains, in Case of Non-compliance with it. Candidly said this, and so it seems there is no Imposition in this Case, because you are left to your Liberty, either to believe and subscribe, and enjoy the Emoluments of the Church, or not to believe and subscribe, and thereby be rendered incapable of those Emoluments, and as the Case may happen, to starve or go to Jail. In the Year 1643, *the solemn League and Covenant* was imposed as a Test upon all Ranks and Orders in the Kingdom. It was ordered by Lords and Commons, that *no Person should be capable of being elected as Common-Council-Man in the City of London, or have a Vote in such Elections, without taking it.* All young Ministers were required to take it at their Ordination, and it was required of all the Clergy throughout the Kingdom. Now it seems, according to our *Champion's* Way of Reasoning, we must not call this an Imposition; but say: Was there *any Necessity laid upon any one to believe what their own Reason and Judgment would not permit them to believe? Or to act any otherwise than as their own Consciences directed them?* A Consent indeed to *the solemn League and Covenant* was required, for Admission into any Office as *publick Teachers*, and for the Continuance of those in their Cures who were already possessed of them. But if *either the*  
*one*

<sup>i</sup> *Ch. Eng. Vind.* p. 21.

one or other did not believe it, they were still at Liberty to let it alone. They were not obliged to believe, or act any otherwise than as their Conscience should direct them. They might neither believe nor subscribe. No-body did or could force them. They had the Liberty to do it, and get into Livings, and continue in the peaceable Possession of them; or the Liberty of not doing it, and so becoming incapacitated for the Ministry, or being outed of their Livings, and harrassed and plundered, and sent to Jail as *Malignants*. No Imposition in all this to be sure! No, nor in requiring Subscriptions to the Doctrines of Popery in foreign Countries: For no-body doth or can force them to believe or subscribe those Doctrines, and all Protestants have the charming Liberty of being dragooned, imprisoned, hanged or burnt if they do not. And can any reasonable Man desire more? Here is no attempting to force any Man to believe the Doctrines of Popery. As to the Persons who are Candidates, 'tis only interrogating them, and requiring them to declare, whether they do believe them or not. And as to the People, it is only taking care to provide them such Teachers as will instruct them in no Doctrines contrary to those which a select Number of learned and conscientious Men in the Church, duly appointed for that Purpose, have, after solemn and mature Deliberation, determined to be, according to their Judgment and Conscience, the true Christian Doctrines.\* So that all the imposing I can see at present, says a grave Popish Inquisitor, is Protestants imposing on their Readers by false Suggestions and Misrepresentations of Facts.

But I believe, that if the *Champion* or Mr. *White* had lived, with their present Principles, when the taking the solemn League and Covenant was required,

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they

\* *Cb. Eng. Vindic.* p 21.

they would have thought it a very grievous Imposition, and joined with me in calling it *a very unrighteous and iniquitous one*. And, notwithstanding the Liberty the Church of *England* leaves every one to, who will not subscribe as required, of being incapacitated, deprived, beggar'd, and imprisoned, as it may happen, yet I cannot help thinking, that her requiring Subscriptions under these *Pains and Penalties*, is an Imposition of a very high and important Nature; and I must therefore be allowed to speak of it as such, till I am better informed; assuring my Reader, that I have no Intention to deceive him, but fairly to represent the real Fact, as it appears to me.

Though therefore, for these Reasons, I cannot agree with the Author of *The Church of England Vindicated*, that the requiring so solemn a Subscription to the thirty-nine Articles is no Imposition, yet I assure him I agree with him, that Subscription *is much more easy to be complied with in the Church of England, than it was in the reformed Church of France*; and I will add, if that will give him any Pleasure, than it now is in the Church of *Scotland*; and that therefore, thus far I prefer the Church of *England* to them both. But the Thing itself, the imposing Subscription to any unscriptural Articles of Faith, by whatever Church it is practised, is, in my Opinion, wrong; and for this Reason only I write against it, being still I hope open to Conviction, and ready to own my Mistake, whoever the Person be that shall inform me of it. The Arguments I have yet seen appear to me wholly insufficient, which I shall now set myself carefully to examine.



## CHAP. II.

*Subscription to unscriptural Articles of Faith  
not founded in Scripture.*

THE first Argument Mr. *White* urges in Favour of this Practice, he endeavours to draw from Scripture. Sometimes, says he, *we are asked, What Directions there are in Scripture, concerning Ministers subscribing Articles of Faith, and what Warrant and Authority we have there for such a Practice?*<sup>1</sup> And I hope this will not be reckoned an unreasonable Question, especially by one who hath declared his solemn *Assent* and *Consent* to this Article: *That 'tis not lawful for the Church to ordain any Thing that is contrary to God's Word written, and besides the same it ought not to enforce any thing to be believed for Necessity of Salvation.* But Mr. *White*, as conscious to himself that the Imposition of unscriptural Articles could have little Countenance from Scripture, doth not care to speak out, nor offer the real Question to his Readers. The Question we ask is, not *what Directions there are in Scripture concerning Ministers Subscription to Articles of Faith*, tho' the Scripture is wholly silent as to this: But what Directions there are in Scripture to “warrant and authorise  
“the Governors of the Church to put their own  
“Words and Explications in the Room of Scrip-  
“ture, and to enforce Subscriptions to these their  
“Words and Explications, as surer and better  
“Tests of Soundness in the Faith than the Words  
“of Scripture, on those who are willing to sub-  
“scribe to the Truth of Scripture, and make the  
“most

<sup>1</sup> *Appendix*, p. 68.

“ most solemn Profession of their believing the  
 “ whole Doctrine of it?” And methinks, upon  
 the first View of this Question, it must appear  
 an extremely wonderful Thing, if God’s most holy  
 and infallible Word should give the Governors of  
 the Church any Warrant to set its own self aside,  
 and put themselves and their own Articles in the  
 Room of it. Such a Warrant would be a very  
*great Curiosity*, and vastly heighten, to be sure, the  
 Veneration and Esteem of Mankind for the sacred  
 Writings.

But as I have an unfeigned Value for these Writings, I cannot help saying, that to me it *appears impossible* in the Nature of the Thing, that the Word of God, which was given for *the Rule* of the Christian Faith, and is of itself *able to make the Man of God perfect*, thereby to furnish him for every good Word and Work, and to give him an *Inheritance amongst all that are sanctified*: I say ’tis impossible that this *Word of the Grace of God*, if indeed it be the Word of his Grace *in Truth*, should authorise any Persons to impose Subscriptions to human Creeds, as a better Test of Soundness in its own peculiar Doctrines, than itself; or give them a Power to form Articles of Faith other than what the Word of God contains, which it shall be necessary for others to receive and believe, as a Qualification for preaching that Word, *i. e.* should order them to write a Comment upon itself, and oblige others to receive that *Comment* instead of *the Text*. For ’tis a Contradiction in Terms, that *fallible Creeds* should be the Standards of *infallible Truths*; that Subscriptions to *Articles made by Men* should be a Test of Soundness in *the Doctrines of God*; that *the Interpretations* of Scripture, in which those who make them may be, and often have been mistaken, should ever be com-  
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manded by Scripture to be imposed and received, as of equal or superior Authority to itself; or that Inspiration, and *the Words that the Holy Ghost teaches*, should ever teach Mr. *White*, who was never suspected of being inspired, or teach Mr. *White's* Church, which honestly confesses, that all, in her holy Synods, *are not governed by the Holy Ghost*, to put his and her Word in the Room of them; because this would be authorising the said Mr. *White* and his Church to do a very weak and absurd Thing; even to put himself and his Church in the Room of the Holy Ghost; and because something more even than Inspiration will be required, if any such Thing can be found out, to persuade any reasonable Person to believe, that it can be any Qualification for preaching the Doctrine of Jesus Christ, to subscribe to the Belief of a certain Set of Articles, that may happen to be contrary to that Doctrine, or that professing to believe the Doctrines of Men can be at all necessary to preach the Word of God.

I might here rest the Whole of this Argument; and when he asks, *What Warrant from Scripture for imposing on Ministers Subscriptions to certain human Articles of Faith, instead of those which Scripture teaches?* only answer, None: Because 'tis impossible there should be any; or if there be, impossible to prove there is. Because this Proposition: God's Word contains a Warrant for trying and judging itself by the Decisions of Men. Or this: The Word of God authorises the Governors of his Church to lay the Word of God aside, as their Rule of judging concerning the Faith of those who are to preach it, and to judge them by a Rule of their own. Or this: The Word of God tells us, that the Words, in which the Spirit of God hath delivered his own Doctrines,



trines, are not quite so proper to express them, as certain Words, which one *John White*, B. D. and his Church, chose to express them in: I say all these Propositions are ridiculous, absurd, contradictory, and impious, and would therefore be of themselves Proof, that any Scriptures, which did contain them, could not be the Word of God. And therefore his attempting to fetch the Warrant from Scripture, that he wants to put into the Hands of his Church Governors, is an Attempt to destroy the Credit of the Scripture, and to support the Authority of the Church upon a Foundation, that renders it contemptible, and destroys the very Being of it. They who form Articles of Faith, and draw up Creeds, though it be with ever so solemn and mature Deliberation, concerning the Sense of Scripture; though such Articles and Creeds do in their best Judgments agree with the Doctrine of Scripture, and though thus far they who frame them may be said to make the Scripture the Rule of their own Faith, as they endeavour to form their Sentiments by it; yet when they make the Belief of these their Articles and Creeds necessary to the Admission of others into the Communion or Ministry of the Church; they then make, not what they are sure is Scripture, but their own Sense of Scripture, comprised in such Articles, the Rule of such Admission. They plainly lay the infallible Scripture aside as the Rule of Judgment, and deny and exclude it as a proper or sufficient Test of Soundness in the Faith; and in fact declare their own fallible Interpretation of it to be a better and surer Test; and thus constitute *one supreme Test* of Orthodoxy for themselves, *viz.* the sacred Scriptures, and *another* supreme Test of Orthodoxy for others, *viz.* what they themselves affirm to be the Meaning of it; and are

are thus guilty of manifest Contradiction and Absurdity, in making the Scripture the Rule of Faith, and denying it to be such, and in receiving and rejecting it as the Standard of Divine Truth, and in owning it as *a supreme and subordinate* one at the same Time, and for the same Purposes, and in preferring a fallible Rule to an infallible one. But if Scripture be the Rule of Faith that God hath given, I say 'tis absolutely impossible that there should be any Warrant in Scripture for another of equal or superior Authority with itself. And to do Mr. *White* Justice, he knew *in his own Conscience* he could produce *no such Warrant*, and you shall hear him instantly *honestly confessing it*, after a few Flourishes with certain Texts of Scripture, that he lets you know, at last, determine nothing about the Point, for the Proof of which he produces them.

1. He first mentions some Texts of *a general Nature*, and tells us, in answer to his own Question: *What Directions are there in Scripture concerning Ministers subscribing Articles of Faith, and what Warrant and Authority have we there for such a Practice?* Why, the Scriptures require Ministers *to take heed to their Doctrine, to shew Uncorruptness in it, and to hold the Mystery of Faith in a good Conscience*. Very well: *Timothy*, according to *St. Paul's* Exhortation, is *to take heed to himself and to his Doctrine:*<sup>m</sup> *Ergo*, Church Governors must take care of *Timothy*, and his Doctrine for him. Or, because *Timothy*, who was a Preacher and Minister of the Gospel, must take care of his own Doctrine: *Ergo*, no Man shall ever preach the Gospel, or be allowed to exercise his Ministry, who will not submit the Care of himself and his

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Principles.

Principles to others, and subscribe to the Doctrine they think proper for his Reception.

*Itan' lepidum tibi visum est nos irridere?*

Excellent Beginning this of his Scripture Proof; which proves directly the contrary to what he produces it for! If I may be allowed to make any Inference from this apostolical Exhortation to *Timothy*, *Take heed to thyself and unto thy Doctrine*, it will be this: That as *Timothy* was to judge for himself concerning his own Doctrine, and to preach what he knew was the Doctrine of the Apostle, who-soever should refuse to consent to it; so all who engage in the Ministry, throughout all Ages of the Church, must be in like Manner careful of their own Morals and Principles, and take heed to their own Doctrine, that it be conformable to the apostolick. The Reason why St. Paul advises *Timothy* to *take care of his Doctrine*, *i. e.* to preach *none other Things than what he had received from himself*, was, because there were certain vain *Janglers and Doctors*, who had swerved from the Faith, and taught their own *Nostrums*, their *fabulous and genealogical Divinity* in the room of his, and thereby raised curious Questions, rather than ministered to godly edifying. And the like Practice will ever make the same Care necessary. Whenever the *polemical Janglers* introduce curious and perverse Disputes into Divinity, and strive about *unprofitable Words*, and teach and would impose any thing *besides*, or *contrary* to God's Word, then is the Season peculiarly for Ministers to take heed to themselves and their Doctrine, *i. e.* to beware of being corrupted by, and to oppose Men of this evil and contentious Disposition, and in their preaching to adhere closely to the infallible Dictates of the Word of God. This was that very Care that



that the Apostle exhorts *Timothy* to take of his Doctrine, viz. never to deviate from that which he had received from himself, whatever Endeavours there might be to pervert him. *Take heed to thyself, and unto thy Doctrine: Continue in them, viz. in those Things which the Apostle had just before exhorted him to put the Brethren in Remembrance of, and to command and teach. Continue in them; for in doing this thou shalt both save thyself and them that bear thee.*" Adherence to the apostolical Doctrine was *Timothy's* indispensable Duty, who had the Holy Spirit dwelling in him; and which I presume is not less the Duty of those in our own Age, who don't pretend to the Holy Spirit, in any of his extraordinary Gifts; or if they should, yet are well known never to have possessed it.

Again, he tells us that the Scriptures require Ministers to *shew Uncorruptness in their Doctrine.*<sup>o</sup> St. Paul doth thus exhort *Titus*: *Shewing in Doctrine Uncorruptness, Gravity, Sincerity, sound Speech that cannot be condemned.*<sup>p</sup> And what will explain this Advice is the Advice he orders him to give to the Bishops, to *hold fast the faithful Word as they had been taught*, because there were many unruly and vain Talkers, and Deceivers, and Gainsayers, whose Mouths were to be stopped, and who were to be exhorted and convinced by sound Doctrine, and holding fast the faithful Word as they had been taught, and not by giving heed to Jewish Fables and the Commandments of Men. Now unless *Titus* was to *shew Uncorruptness* in one Kind of Doctrine, and the Bishops in another, *Titus* and the Bishops were to *shew Uncorruptness* in the Apostle's Doctrine, and that only. Very right: Now for Mr. *White's* Inferences. *Titus* was to *shew Uncorruptness in the Doctrine* that the Apostle

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commanded

<sup>n</sup> 1 *Tim.* vi. 14.

<sup>o</sup> *Titus*, ii. 7, 8.

<sup>p</sup> *Ib.* i. 9, 14.

commanded him to teach, *i. e.* to preach it without Alteration and Mixture: *Ergo*, Ministers must subscribe to what other Men teach them, though it may happen not to be quite so uncorrupt, but mixed and adulterated, and very different from the apostolical Doctrine. Again, *Titus* must shew in the Doctrine he preached *sound Speech that cannot be condemned*: *Ergo*, Ministers must subscribe to a Form of Doctrine, the Speech or Language of which is not *over sound*, and may deserve Condemnation. Again, Bishops must *hold fast the faithful Word, as they have been taught it by the Apostles*, or the apostolical Writings: *Ergo*, they may depart from the faithful Word, make Articles of Faith of their own, and insist upon other Ministers subscribing to them. Again, Bishops must *not give heed to the Commandments of Men*: *Ergo*, Ministers must subscribe to the Commandments of Men, and teach nothing else but these Commandments, when they have subscribed them. Excellent Proof this of their Un-  
corruptness and Sincerity! The Force of such *Demonstration* who can resist?

'Tis farther urged: We are all, Clergy and Laity, ordered to *mark them which cause Divisions and Offences, contrary to the Doctrine we have learnt, and avoid them.*<sup>a</sup> We are *σκοπεῖν*, *i. e.* to observe, to consider, to search or inquire, who cause Divisions contrary to the true Doctrine of Christ:<sup>b</sup> Which we are very learnedly and critically told is more than the Word MARK in our Translation carries with it. It may be so, tho' few will be able to see, besides our Critick himself, how any one can mark another, that causes Divisions contrary to the Doctrine he hath received and believed, so as to avoid him, without Observation, Consideration, searching

<sup>a</sup> Rom. xvi. 17.

<sup>b</sup> Ch. Eng. Vind. p. 36.



searching or inquiring who he is. This is very extraordinary. But be it so : Now for the Inference ; *Then a Fortiori the Governors of the Church are to take care, that none be admitted to the Office of publick Teachers, who will teach and propagate such Doctrine ; i. e. the Laity, as well as the Clergy and Church Governors, are to mark those who cause Divisions, and to avoid them ; i. e. not to admit them to be Teachers : Therefore the Church Governors are a Fortiori to mark and avoid them, and to take care that no such Persons be admitted as publick Teachers. This is wonderful Reasoning. An ordinary Man would be apt to conclude, that an Advice equally given to the Laity as the Clergy, equally strongly concluded both. But I will not dispute so critical a Point with him, if he will allow me one Thing, which I must insist on : Which is, That if Church Governors are obliged by this Command a Fortiori not to admit such Persons as publick Ministers, the Laity are obliged, by Virtue of the same Command, a Fortiori, for their own Sake, to avoid them if they should ; especially when 'tis considered, that this is an Advice properly to the Laity, how to behave towards those who may set up for Teachers amongst them. They had learnt the true Christian Doctrine, and they, the Laity, are commanded σκοπειν, to observe, to consider, to search, to inquire who caused Divisions contrary to this Doctrine. This Doctrine therefore the Laity was to adhere to. This was the Criterion and sacred Test by which the Laity were to try what their Preachers said to them ; and if they found them contradicting it, and making Parties in Opposition to it, the Laity were to avoid them, to turn from them, and have nothing to do with them. As they were to guard themselves against the Corruptions of that Doctrine*  
they



they had been taught, they were, *a Fortiori*, to take care of, and to put a Mark upon all such Persons; as *publick Nufances* and Scandals, whether in the Office of the Ministry, or out of it; whether they be Church Governors, Bishops, Elders, or whatever be their Station or Character in the Church.

And even allowing that these Words may be applied to the Case of *admitting Candidates* into the Ministry, and should be a Direction to the Governors of the Church, exclusive of the Laity, which they are not, *σκοπεῖν*, to search and inquire *what Spirit they are of*, and what Doctrine they hold: I say, allowing this, yet when we are asked, *I would willingly be told how Church Governors can perform this whole Matter, better than by requiring, before Admission, a publick Declaration of their Faith and Religion, by subscribing certain Articles, drawn up by proper Authority for that Purpose:* I will as willingly answer, That if we are *σκοπεῖν* to consider and mark those who cause Divisions contrary to the Doctrine of Christ and his Apostles, and to avoid such only as do so; then Church Governors are *σκοπεῖν* to consider, observe, search and inquire into the Faith and Religion of the Candidates for the Ministry, only by a serious and solemn Inquiry, whether they do or do not already receive and consent to the wholesome Words of Christ, and the Form of Doctrine we have received from the Apostles; and that this is *a much better Way of their performing this whole Matter*, than if they were *σκοπεῖν*, to consider, &c. whether they do or do not consent, or will or refuse to give a publick Declaration of their Assent to certain other Articles, conceived in other Words than those of Christ and his Apostles, and which Articles are of no Validity, Authority,

thority, or Worth, any otherwise than as they agree with these Words, and can be made appear to contain the Sense of them: Just in the same Manner, as if this *Champion* was empowered *ex officio* to consider, &c. who caused, or were likely to cause Divisions contrary to the 39 Articles, in order that he might avoid them; he would think the best Manner of performing this Matter was, requiring before their Admission, a publick Declaration of their Faith and Religion, by subscribing these 39 Articles, and not Bishop *Burnet's* Explication of them, not Pope *Pius* his Creed, or the *Koran* of *Mahomet*, in the room of them; according to the Intention of the Church herself, which he tells us is *to discover, by subscribing or refusing to subscribe them, whether they already believe them or not.* So that all Candidates for the Ministry should have no other Test of their Faith than what the Governors of the Church themselves are subject to, and by which the Christian Laity are to try their Doctrine, ay, and reject it too, if they find it different from, and not consenting therewith.

*Proper Authority* I hope I shall never oppose, but in Matters of Religion I own no *human Authority* to be proper, and will bend, no not to the greatest.—'Tis my Honour as a Christian, that in these I submit only to the most high God: In this noble and *virtuous Pride* I establish myself. Him only I call and reverence as *the Father* of my Faith. I have but *one Lord*, even Christ. I acknowledge no divinely authorised *and inspired Teachers*, but the Apostles; nor will yield my Conscience or Judgment to be determined by the Dictates of any mortal Men upon the Face of God's Earth. The Scriptures I receive as a Divine



vine Revelation: By these I humbly endeavour to form my own Sentiments of Christianity, and by these, and no other will I ever σκοπεῖν examine those who apply to me, to receive my Assistance, in recommending them to God for *the Work of the Ministry*. All who receive these as the Rule of their Faith, and live by them as the Rule of their Morals, I own so far as the sound Members of Christ's Body, I embrace them as my Brethren, I will gladly communicate with them, and will never debar them from my Communion. I will, if other Qualifications are not wanting, willingly receive them into the Ministry, I hope to die in full Friendship with them, and to be happy with them as my Companions in a better State: And this I declare, without Exception of any Denomination or Party of Christians whatsoever, or whatever be the external Disadvantages they are under, or opprobrious Names that are given them.

Hard Names and *Party Reproaches* terrify me not at all. Without this Latitude of Principle I can see no possible End to the Divisions of the Church; and if I should mark or avoid any Christians who thus adhere to the only Rule of Christianity, I transgress this *apostolical Canon*, and am myself chargeable with a *schismatical* and unchristian Spirit.

And I can never reflect on it without the utmost Concern and Grief, that that Doctrine of Christ that is *pure, peaceable, gentle, and easy to be intreated, full of good Fruits, without Partiality, and without Hypocrisy*, that breathes *universal Benevolence*, that teaches us to *love and pray for our Enemies*, that makes *Charity* the essential Mark of his Disciples, that forbids us to *receive one another to doubtful Disputations*, that commands *the strong to bear with the weak*, and, if it be possible, to  
live



live peaceably with all Men; should yet be made a continual Bone of Contention amongst Christians themselves; and become the Occasion, through the Weakness of some good Men, and the Wick- edness of other designing ones, of that furious Zeal, those endless Quarrels, and mortal Enmi- ties, that sober Heathens themselves would have been ashamed of. I will therefore, by the Help of God, never cherish, upon any Account, this bad Disposition in myself, nor encourage it in others: And if in my *extensive Charity* to all Men, and all Christians, I should happen to err, 'tis an Error I doubt not but he will pardon, who is the *God of Love, and dwells in Love*.

2. But let us now see if there be not some *plain apostolical Directions* to the Governors of the Church in particular, *directly relating* to the Ad- mission of Persons to the Ministry, and what may be concluded from them.

Timothy, 'tis said, *when appointed by St. Paul to reside as Bishop at Ephesus, was empowered to see that none taught any other Doctrine, but what they had received from our Lord and his Apostles*. Excellent good Beginning this! He goes on. *St. Paul also directs him to commit the Doctrine of the Gospel to faithful Men, who shall be capa- ble, fit, proper, and duly qualified to teach others. To such only he was to commit, παραδου, the Doctrine he had received: Such only he was to ordain to the Office of publick Teachers. He was not to commit the Doctrine at random to any who should offer, without knowing whether they were Jews or Christians, or Gnosticks, or whether they would preach the Gospel of Christ, or some other Doctrine. No: He was to commit it only to faithful Men, to such who were duly qualified, to fit and proper Persons.*

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Well;

*Well; and how was Timothy to know who were, and who were not thus fit to teach others? How was he to distinguish whether any one had the Qualifications required, or not? Why, no Doubt he was to make use of such Methods as the Nature of the Thing necessarily required, to examine into their Faith and religious Opinions, and thereby inform himself of their Abilities and Qualifications for the Discharge of the important Office with which they were to be entrusted. Without this, St. Paul would have given him a Rule which could not be observed; a vain Direction to no Purpose.*

Thus far the *Champion*; to which I must add his Inference, which is extremely curious and pertinent: *Since St. Paul would not have thought those Persons to be able, fit or proper, or duly qualified to teach others, who did not hold the Doctrines which he and the rest of the Apostles had taught; this was a plain apostolical Direction to admit none to the Office of publick Teachers, but such as held the same Faith. The same Faith with whom? It should have been with St. Paul, and the rest of the Apostles: But the Champion by a Slight of Hand filches away the Apostles, that were in his Premises, and in his Conclusion substitutes the Word Church in the Room of it. This, says he, was a plain apostolical Direction to admit none to be publick Teachers, but such as held the same Faith with the Church. Which Church, I would willingly know, doth the Gentleman mean? The Church of Sweden, Moscow, Geneva, Scotland, England or Rome? All these Churches will claim the same Right of trying Ministers by their own Scheme of Faith; and so because St. Paul would not have thought those Persons to be duly qualified to teach others, who did not hold the Doctrines which he and the other Apostles had taught, the *Champion* would*



would have us conclude, that this was a plain apostolical Direction to admit none to the Office of publick Teachers, but *Lutherans, Greeks, Calvinists, Kirk-men, Episcopalians, or Papists*; or those who hold *the monstrous Jumble* of all these contradictory Opinions.

*Naviget Anticyram.*

But did he really think, that so *palpable a Fallacy* would pass upon any of his Readers? Or that any Man, of the meanest Understanding, will ever conclude, that because *Timothy* was empower'd to see, that *none taught any other Doctrine but what they had received from our Lord and his Apostles*, and to commit this very Doctrine, and no other, to *faithful Men*, who were capable of teaching it; that therefore this is a Direction from *St. Paul* to the Clergy, to admit none to be publick Teachers, but such as hold the same Faith with the Church, without specifying which of the many Churches he means; or unless it can be proved that the Faith of this, or the other Church, is the very Faith of the Apostles? Would not any Author of Reputation justly think himself misrepresented, abused, and insulted, if he were used in the same Manner as such Writers use *St. Paul*? Or can any one think that this *Church Champion* is in earnest, when he affirms, that an apostolical Injunction to teach no other Doctrine but our Lord's and his Apostles, is really an *apostolick Injunction* to hold the same Faith with what is called the Church *now*, whether understood of any particular, or the universal Church? Or can any one, who hath any Veneration for the apostolick Character, bear to see their sacred Authority pressed into the Support of a Principle, that subverts both their Authority and Doctrine, and makes them give their

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Sanction



Sanction to the *contradictory Impositions* and Subscriptions practised by the several Churches in the Christian World? Pardon me, my Friend, that I have forgot myself, and grown *warm* on this Occasion. 'Tis a most serious and melancholy one. 'Tis in Vindication of the Honesty, Integrity, common Sense, Prudence, and Divine Authority of these Apostles, which such Men as I am arguing against are doing all they can, I will not say *willingly*, but by the Doctrine they teach, to bring into Suspicion and Disgrace.

If Paul directed *Timothy* to commit the Doctrine of the Gospel, which St. Paul himself had committed to him, to *faithful Men, who should be able, fit, proper, and duly qualified to teach others*; where is the Difficulty of answering the Question? *How was Timothy to know who were, and who were not fit to teach others? How was he to distinguish whether they had the Qualifications required, or not?* Why no doubt he was to make use of such Methods as the Nature of the Thing necessarily required. As to their Faith, to examine them whether they received the Doctrine which Christ taught, and the Apostle had received from him, and delivered to *Timothy*? Could he have asked them plainer Questions than these? Do you believe *there is one God, and one Mediator between God and Man, the Man Christ Jesus?*<sup>\*</sup> *That he gave himself a Ransom for all?*<sup>y</sup> *That 'tis a faithful Saying, and worthy of all Acceptation, that Christ came into the World to save Sinners?*<sup>z</sup> *That he is the Saviour of all Men, but especially of them that believe? That he hath abolished Death, and brought Life and Immortality to Light through the Gospel?*<sup>a</sup> If *Timothy* examined them by such plain Questions as these, and the like, this would have been examining

\* 1 Tim. ii. 5. y Ibid. ver. 6. z Ibid. i. 15. a 2 Tim. i. 10.

examining them by such Methods as *the Nature of the Thing required*, and as tended to give him all the Satisfaction that he could *reasonably* have demanded. This would have been a sufficient Test, whether they were *Jews*, or *Christians*, or *Gnosticks*, and whether they would preach the Gospel of Christ, or some other Doctrine. But now, supposing *Timothy*, as a Church Governor, should have took it into his Head, or in the *Champion's* Language, should have thought it proper to have taken the Creed of *Hymenæus* and *Alexander*, and made that the Rule of his examining them; as containing, in his Judgment, a clearer and better Scheme of *the Resurrection* than any of the Words of *St. Paul*; I would gladly know whether this Command, to commit the Doctrine of the Gospel to faithful Men, was an apostolical Direction to *Timothy* to make use of this Method? Or whether it was such a Method as *the Nature of this Thing required*? Or would have justified *Timothy* in admitting none to the Office of publick Teachers, but those who should declare their Assent to, and willingly subscribe that Creed? But farther,

The same *Champion* remarks, *Timothy was to ordain some of those, whom he should find duly qualified to be Bishops and Deacons.*<sup>b</sup> Now one Qualification which *St. Paul* directs him to have regard to is, that he should be, as our Translators render it, apt to teach, διδασκτικόν, skilful to teach, or, as one of the Commentators explains it, well instructed in the true Doctrine. Allowed: And what then? Why common Sense must infer, that *Timothy* had Authority given him at the same Time to examine whether he had this Qualification or not, i. e. whether he was well instructed in the true Doctrine of the Gospel, or not. And did any one of com-

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<sup>b</sup> *Ch. Eng. Wind.* p. 29.



mon Sense ever deny this? Well; what follows? Why, *Since St. Paul would not have esteemed any one to have been διδασκτικός, well instructed in the Doctrine of the Gospel, who held Doctrines contrary to that of the Apostles, this is another apostolical Direction to ordain none to the Office of a Bishop, but such who held the apostolick Doctrine.* Extremely right: But will common Sense farther add in the *Champion's Words: The apostolick Doctrine, i. e. the Doctrine of the Church?* Or, as he elsewhere explains it, *That Church into which they come to be admitted as publick Teachers?*<sup>c</sup> Will this Gentleman seriously affirm in the Face of the World, that the Faith of every particular Church, into which the Candidates for the Ministry come to be admitted as publick Teachers, is the apostolick Doctrine? Was the *Socinian Doctrine* in the Churches of *Poland*, or is the absurd and impious Doctrine of the Church of *Rome*, the apostolical Doctrine? Or because a Man must be διδασκτικός, well instructed in the Doctrine of the Gospel, is this an apostolical Direction to ordain none in *Poland* or *Italy*, and other Popish Countries, to the Office of Bishops, but *Socinians* and *Papists*? Is this the *Champion's* Concern for the Purity of the Faith? This the Unity of Opinions he would introduce into the Church? Once more,

We are told, that *one Qualification required in the Deacons is, that they be such as hold the Mystery of the Faith;*<sup>d</sup> and that *St. Paul directs Timothy to examine and try them in so many Words.* Let these also first δοκιμαζέσθωσαν, be proved, tried, or examined, and approved; then, *εἶτα, not before,* let them use the Office of a Deacon, if they be found blameless, *i. e. found in their Faith and Morals;* and 'tis plain Timothy was empowered here  
to

<sup>c</sup> *Ch. Eng. Vindic. p. 54.*

<sup>d</sup> *Ibid. p. 40.*



*to examine and inquire into their Faith.* I, on the contrary, think 'tis plain, from the whole Context, that the Proof or Examination here spoken of relates to their *Morals*, and not to their *Faith*; or whether they were *ανεγκλητοι*, *blameless*, i. e. *grave*, not *double-tongued*, not *given to much Wine*, and not *greedy of filthy Lucre*; because by an Examination of this Kind only it could be discovered, whether they *held the Mystery of the Faith*, or their *Christian Principles*, with a *good Conscience*. But not to dispute this: Let the Examination refer to their *Faith* as well as *Practice*, what will follow? Why the *Champion* tells us: *Since St. Paul would not have looked on such to hold the Mystery of the Faith, who held a Faith different from that which he and his Fellow-labourers had taught, here is another apostolical Direction to admit none to the Office of a Deacon, but such who held the Faith of the Apostles*, i. e. again, *the Faith of the Church*; i. e. again, *Popery in Spain and Italy*, *Lutheranism in Sweden and Denmark*, *Calvinism at Geneva and Scotland*, and *Arianism and Socinianism*, if ever any Church should happen to believe them. I fancy I can make a much better Inference from this Gentleman's Premises. *If St. Paul would not have looked upon such to hold the Mystery of the Faith, who held a Faith different from that which he and his Fellow-labourers had taught*, then here is an apostolical Direction to admit none to the Office of a Deacon, who hold the Faith of any particular Church, if that Faith be contrary to the Doctrine of the Apostles; and an apostolical Direction in particular to the Governors of the Church, to examine the Candidates for the Ministry by nothing but the Faith of the Apostles; and as plain a Prohibition as Words can contain, to examine and prove them by no other Kind of

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Test whatsoever. The Faith which the Apostle speaks of,<sup>c</sup> is *the Faith in Christ Jesus*. For good Deacons, that are grave, and sober, and chaste; and govern their Families well, acquire to themselves an honourable Rank in the Church, and much Liberty or Boldness in the Faith that is in Jesus Christ, i. e. great Influence to do Good, by Means of their unblameable Profession in the Christian Doctrine. But would any besides such acute Divines as Mr. White, and his Fellow-labourer the Champion, ever argue, That because Deacons must hold the Mystery of the Faith in Christ, they must therefore hold the Mysteries of the Faith in the Church of Rome? Or that because the Governors of the Church may examine Deacons whether they hold this Faith in Christ, they may examine them whether they hold some other Faith, which may be contrary to this Faith in Christ, merely because this or the other Church may happen to profess it, and the Governors of such Churches may insist on their believing it? In all these Passages that have been mentioned, in all these apostolical Directions, *Steadiness to the Faith of Christ*, or the *apostolick Doctrine*, is the one, the *only Thing* enjoined; and the Persons exhorted are to take care of their own Principles, and act with a good Conscience in what they embrace, and teach others. But to put the Church, and the Governors of the Church, in the Room of Christ and the Apostles, and their Creeds and Articles in the Room of Christ's and his Apostles Doctrine, is to corrupt, *interpolate, mangle*, and pervert these apostolical Injunctions, and to introduce a Rule of judging of ministerial Qualifications, that may be, and in the Nature of the Thing frequently must be, the Destruction of Christ's Doctrine, and the Means of



of introducing every Kind of Error and Heresy into the Christian Church.

As to the Examination of those who are to be admitted into the Ministry, both as to their Faith and Morals, I have no more Objection to it, than Mr. *White* and the *Champion*. The only Question between them and me is, *How*, by what Rule, such Examination is to be made? As to *their Morals*, the Rule is plain. *A Bishop must be blameless, the Husband of one Wife, vigilant, sober, &c.* And the Deacons must be *grave, &c.* By these Characters the Inquiry must be made into their Morals, and by their Actions only can we judge whether or no they come up to these Rules. And as to *their Faith*, the Rule is as certain and evident, if Men will see it, *viz. their consenting to the wholesome Words of our Lord Jesus Christ, and the Doctrine according to Godliness, or holding fast the Form of sound Words in Faith and Love, delivered by the Apostle.* And *Timothy* himself had no Power and Authority from Christ or the Apostle to vary from this Form of Trial; and if he had introduced other Terms, that *ministred Questions and Strifes of Words, and had little or no Tendency to Godliness*, he had exceeded his Commission, and acted contrary to it, and made a very improper and unwarrantable Trial of their Faith: Much less have succeeding Church Governors, who have not his extraordinary Gifts, any Authority to vary from this apostolical Rule. Their Adherence to it should be *scrupulous*, rigid, and exact, as Men sensible how easily they may be mistaken, when in Things of *pure Revelation* they go beyond the only Standard and Test of them; and lest they should be found, when enforcing their own Opinions on others, not only injurious to those whom they compel to subscribe them, but Opposers of that Doctrine of Christ,



on the Knowledge and Profession of which, the Honour of the Church, and the Credit of Christianity depend.

There is one Passage more urged on this Head, which must not be omitted; and that is the apostolical Direction: *A Man that is an Heretick, after the first and second Admonition reject:*<sup>f</sup> An Admonition to Titus, whom the Apostle left in Crete, to set in Order the Things that were wanting. The Word αἵρεσις, *Heresy*, is a Word very harmless in its original Meaning, and signifies no more than *Choice*; and from hence is applied to denote any *Seet* or *Party*, that any one may voluntarily set up, or choose to number himself among. Thus the several Kinds of Philosophers amongst the *Gentiles*, as distinguished from each other by their respective Principles, and the *Sadducees*, *Pharisees*, and *Essenes* amongst the *Jews*, for the like Reasons, were so many *Heresies*, *Seets*, or *Parties*, distinct from each other: And the Name of *Heresy*, as thus applied, is no Term of *Disgrace* or *Dishonour*, nor used as such by those who speak of the Philosophers, nor by *Josephus*,<sup>g</sup> who calls these three Parties in his own Nation, by this Name. They who were of one or other of these Parties, or Sects, were αἱρετικοί, *Hereticks*, because they chose their Principles, and were voluntarily of their Number.

Two Things therefore evidently enter into the Notion of an *Heretick*: That he be a *Seetarian*, or of a distinct Party from others; and that he hold some *peculiar Opinions*, that distinguish him from

<sup>f</sup> Titus, iii. 10.

<sup>g</sup> Τρεῖς αἵρεσεις τῶν Ἰουδαίων ἦσαν. *Antiq.* l. 13. c. 5. § 9. These three Sects he calls φιλοσοφίαι τρεῖς, *three Kinds of Philosophy*. *Ibid.* l. 18. c. 1. § 2. because περὶ τῶν ἀνθρώπων πραγμάτων διαφόρως υπελαμβάνον, *they held different Opinions concerning human Affairs*. *Lib.* 13. *ut sup.*

from other Bodies and Societies of Men, and are directly contrary to what they profess. An *Heretick* therefore, in St. Paul's Sense, is one who *voluntarily separates* from the Church, and enlists himself in, or forms a *Party different*, or distinct from, and contrary to the Body of Christians, or Church of Christ, and who *holds Opinions* different from, and *repugnant* to the Christian Faith. And as such a Separation from the Christian Church must be the Effect of some very corrupt Passions and Affections, and to promote some very bad Purposes and Views: Hence 'tis *essential* to the Notion of an *Heretick* in Scripture, in the *criminal* Sense of it, that he be a *corrupt profligate* wicked Man, *openly known* to be such; separating from the Church, and spreading his own wicked Principles, the better to promote and carry on his selfish, base, and evil Intentions.

And with this Description, St. Paul's Account of an *Heretick* exactly agrees: *A Man that is an Heretick, after the first and second Admonition reject.* He must be such a one, whose Principles and Actions expose him to, and render him deserving Admonition; *knowing that such a one is subverted, ἐξεστραται, is turned out of, is departed from the Christian Church and Doctrine:* And *sineth*, is an open Criminal, a notorious Sinner, which is the common, the almost constant Meaning of the original Word *αμαρτανει* in the *New Testament*. And therefore the Apostle adds, *being self-condemned, i. e. condemned by his own Conscience*, as every bad Man is, who ever gives himself Leave to reflect; conscious to himself that he acts contrary to his Obligations and Duty. But as this is a Mark too secret, generally, for others to come at any certain Knowledge of, therefore he is *self-condemned, i. e. condemned by his own Ac-*



tions, which witness against him, and declare him worthy of Condemnation; as every other Criminal is *self-condemned*, whose evil Works go before him to Judgment, whether he censures himself for his Crimes or not. This seems to be the Explication given by *Firmilianus*, in a Letter to St. Cyprian, of being *self-condemned*; who says: 'Tis certain that other Hereticks afterwards brought in their evil Sects, and perverse Inventions, according to every one's own particular Error; all whom 'tis manifest, are self-condemned and have pronounced, before the Day of Judgment, such a Sentence against themselves, as admits of no Excuse.<sup>h</sup>

Agreeable to this, Heresy is described by St. Paul as one of the open manifest Works of the Flesh, i. e. such an evil Work, as evidently and certainly proceeds from *sensual Affections* and Dispositions, as certainly and plainly as any other evil Actions discover the corrupt Sources from whence they flow. *The Works of the Flesh are manifest; which are Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcrafts, Hatred, Variance, Emulations, Wrath, Strifes, Seditions, Heresies, Envyings, Murthers, Drunkenness, Revellings, and the like.*<sup>i</sup> So that a Scripture Heretick is as manifestly bad a Man, and may be as certainly and easily known, as an Whoremonger, Drunkard, Murderer, or any other notorious Offender.

This Account is strongly confirmed by St. Peter. *There shall be false Teachers amongst you, who shall*  
privily

<sup>h</sup> Cæteros quoque Hæreticos constat pravas suas Sectas & Inventiones perversas, prout quisque Errore ductus est, postea induxisse, quos omnes manifestum est a semetipsis damnatos esse, & ante Diem Judicii inexcusabilem Sententiam adversus semetipsos dixisse. *Apud Cyprian. Epist. 75. & Tertullianus de Præscript. Hæreticor. c. 6.* Ideo & sibi damnatum dixit Hæreticum, quia & in quo damnatur, sibi elegit.

<sup>i</sup> Gal. v. 20, 21.



*privily bring in destructive Errors, denying the Lord that bought them;*<sup>k</sup> i. e. teaching such Errors as are a real and manifest Renunciation of their Relation and Subjection to Christ, or a Denial that he gave himself for our Sins, to deliver us from this present evil World; as lead to all Immorality of Practice; hereby denying him in Works, tho' they profess to know him, being abominable and disobedient, and to every good Work reprobate.<sup>l</sup> And this Sense the parallel Place leads us to: *I thought it necessary to write to you, to exhort you to contend earnestly for the Faith once delivered to the Saints: For certain Men have crept in amongst you, who turn the Grace of our God into Wantonness, and deny the only Lord God, and our Lord Jesus Christ.*<sup>m</sup> So that though Men may profess to believe in God, and in Jesus Christ, yet they virtually deny both, when they bring in such corrupt Doctrines, and wicked Errors, as lead Men to take Encouragement from the Grace of God to indulge the greatest Impurities. And in one or other of these Senses, either for a total Denial of Christ, and rejecting all Relation to him, or the denying him in fact by corrupt vicious Doctrines and Practices, the Word *denying* is constantly used in Scripture, in the Phrase of *denying Christ*. And that St. Peter means the latter of these Senses, seems plain from what he farther says concerning these Men, who introduced *destructive Heresies*, and hereby *denied the Lord that bought them*. They were such, by whom the Way of Truth, or the Christian Profession was blasphemed; <sup>n</sup> such as through Covetousness made Merchandise of others by feigned Words; such as walked after the Flesh in the Lust of Uncleaness, Despisers of Government, presumptuous, Self-pleasers, Blasphemers

<sup>k</sup> 2 Pet. ii. 1.

<sup>l</sup> Titus, i. 16.

<sup>m</sup> Jude, ver. 3, 4.

<sup>n</sup> 2 Pet. ii. 2.

*Blasphemers of Dignities, sporting themselves with their own Deceivings,* <sup>o</sup> εντροφωτες εν ταις απαιταις αυτων, *living luxuriously by Means of their Deceits; whilst they feasted with others;* <sup>p</sup> with many other Characters of the like Nature, which the Apostle gives in that Chapter. So that these Introducers of Heresy, or Hereticks, which the Apostle speaks of, were a Set of crafty, cunning, profligate Deceivers, who taught Doctrines that led to all Manner of Licentiousness and Vice, and thus subverted the fundamental Doctrines of the Gospel, and as plainly *denied the Lord that bought them, and redeemed them from all Iniquity,* by their Covetousness, Pride, Luxury, Impurities, and other Crimes, as though they had blasphemed him with their Mouths, and wholly renounced all Manner of Relation to him. And therefore, *Heresy*, in the Scripture *evil Sense* of it, implies, holding a Doctrine *contrary to Godliness*, a Doctrine that destroys one great End of Christ's Sufferings and Death, which is to *save Men from their Sins*, and thus is a Denial that they are bought and purchased by the Blood of Christ from the Vanity of a sinful Conversation; which is the true Meaning of *denying the Lord that bought them*; a Doctrine that leads to Immorality and all Manner of evil Practices, and is calculated by those that hold and spread it, to support and maintain themselves in all their Luxuries, sensual Pleasures, and vile Debaucheries.

Now

<sup>o</sup> 2 Pet. ii. 10. <sup>p</sup> Αφορητον ηγουμεθα το πραγμα, τον μεν εφ' αλεργιδαν κατακειμενον, ποσεται αγαδοις εντροφην ερυγανοντα, κ' υπο των συνοντων ευδαιμονιζομενον, αι εορταζοντα. *This, O Saturn! we look on as an intolerable Thing, that thus lying at Ease in his Purples, the Belcher should thus luxuriously riot on so many Dainties, and be pronounced happy by his Acquaintance, by reason of his perpetual Feasting.* Lucian Epist. Saturn. v. 3. p. 403, 404. Edit. Reitzii.



Now 'tis allowed, that those who thus separate from *the true Church* of Christ, and set up, or engage in *another Faction* or Party, in Opposition to it, that hold Opinions *really subversive* of the Faith and Morals of the Gospel, and who themselves do the plain *notorious Works* of the Flesh, are to be accounted *Hereticks*, and to be *rejected* by Ministers and People. And in the Application of this Rule there can be no Mistake, by those who will be contented with the Scripture Notion of an *Heretick*; because such a one is first *condemned by himself*, possibly by his Conscience, but certainly by his Actions, or perhaps by both; and so points himself out, by *the most legible Characters*, to be condemned, rejected, and cast out of all Christian Communion. Here therefore the Power of the Church and the Governors of it is limited. But if instead of proceeding against *Scripture Hereticks*, they create a *new Sort of Heresy*, unknown to Scripture, and condemn and excommunicate as *Hereticks*, good and pious Men, who neither renounce God nor Christ in Principle, or by Works; who believe in both, who receive the whole Gospel Revelation, and labour and study, and pray to understand it, who introduce no corrupt immoral Doctrines, who *live soberly, righteously, and godly in the present World*, and give all the Evidence of their *loving Christ in Sincerity*, and holding *the Power* as well as *the Form of Godliness*, that the best Christians can do: I say, if they treat and reject as *Hereticks* such Persons as these, merely for *different Sentiments* in Points of high Speculation, or explaining doubtful Scripture Expressions in a different Manner from themselves, or because they *serve God after the Manner that others call Heresy*, and will not subscribe to the Creeds they have *christened* with the Name of *Orthodoxy*, nor  
profess



profess their solemn Assent and Consent to them; 'tis evident they can have *no apostolick Authority* for doing this; but that they usurp an Authority that doth not belong to them, tyrannize over another Person's Servants, condemn those whom *the Lord will receive*, cause Divisions and Scandals themselves, contrary to the Doctrine they have received, and, however they are *dignified and distinguished*, are to be *marked* and turned away from, by all that regard and wish well to the Faith and Honour, and Peace of the Church of Christ. I am not conscious to myself of having misrepresented the Scripture Account of *Hereticks*. If any Person will, *in the Spirit of Meekness*, teach me better, I will gladly receive his Information: For I write not for Victory, but Truth. One Thing I am sure of, that if the Scripture Account of *Heresy* had been but impartially considered, most of the Disturbances, Divisions, Persecutions, and Cruelties, with which the Church in all Ages hath been harrassed and torn to Pieces, had been happily prevented, and mutual Harmony, Benevolence, and Peace had been as extensive Blessings as the Name and Faith of Christ.

From what hath been said I think it plainly appears, that the Apostles have left no such Directions about *proving and trying* those who are to be admitted to the Office of the Ministry, as are sufficient to authorise the Governors of the Church, in requiring Subscription to their own Articles of Religion, from those who offer themselves as *Candidates* for that Office, and making those Articles the Test of their Orthodoxy, in the room of the Scripture or the Word of God; but that all the Passages of Scripture cited, evidently and irrefragably prove, that *the Form of sound Words*, delivered by Christ and his Apostles, is, and ought

to be the only Standard of trying others, and by which alone all Principles and Persons are to be examined; and finally judged of.

And here Mr. *White* himself is with me, and expressly owns, that Scripture hath no Warrant for such Subscriptions. For after having asserted, that *the Apostle plainly intimates, and even enjoins some Trial and Probation of those who are to be advanced to the Ministry, as well in Reference to their holding the Mystery of the Faith, as their keeping a good Conscience* (and I was impatiently expecting the Proof of Subscription) to my great Disappointment he adds: *But the Form and Method of Probation not being determined, that is evidently left to the Determination of human Prudence, and the Discretion of Church Governors; and then the Subscription Way, I guess, may be as prudently taken as any other.*<sup>9</sup>

*Ad has Res quam sit perspicax!*

Instead of the Warrant of Scripture he encouraged us to hope for, we are at last to take *his Guess* in the Room of it; and if that should not be thought sufficient, are turned over to *human Prudence, and the Discretion of his Church Governors*: And his admirable Argument contains this strict Demonstration: We have in the Scriptures some Warrant and Authority for Ministers subscribing human Articles of Faith, as the Test of their Orthodoxy in the Faith of Christ; because the Scripture determines nothing about this, or any other Form of Trial whatsoever: Or, Scripture doth enjoin the particular Method of proving the Faith of Ministers by Subscriptions, because it says not one single Word about it. I told you, Sir, you should see Mr. *White* honestly confessing, that he

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hath



hath no *Scripture Warrant* for his Doctrine of Subscription.

In like Manner the *Champion*. *The Apostles have not said in so many Words, that the Governors of the Church shall require Subscription to a Set of explanatory Articles.* And though he pretends, that they have from the Apostles, *notwithstanding, sufficient Authority for such a Practice*, yet as the only Argument he attempts to produce for this Authority, is, that because the Apostles command one Thing, they have given us Authority to do another; or, because they have given us one Rule, and commanded us to adhere to it, therefore Church Governors may introduce another; I must be excused, if I pass my Judgment on this Part of the Controversy, and affirm: That Christ and his Apostles have given, neither in express Terms, nor by any fair Implication, Deduction, or Consequence, any Power, or *Shadow of Power*, to the Church, or Governors of it, to try the Faith of any Persons whatsoever by Articles of their own making, or by any other Kind of Tests and Standards of Orthodoxy, but the Holy Scriptures; which to all Christians, and in all Controversies of Faith and Doctrine, is, and should be the sole *authoritative authentick Judge*, by which alone all Questions of this Nature should be determined and decided. And what is the most certain Inference from hence, is: That as to what this Rule hath left *undecided*, every Christian should be left to *his own Sense*, and the peaceable Possession of *his private Sentiments*; and that none have any Right herein to dictate to his Conscience, or make any *authoritative Decision* for him. And the Dissenters will henceforward think, that their Cause is very *secure*, and not be easily drawn into the Belief of  
the



the Expediency of a Practice, that by the Defenders of it is confessed to have no Manner of *direct Warrant* from Christ and his Apostles, and that, after *torturing* and racking their Words, they cannot draw, by any just and rational Inference, from them.

I own with the Author of *The Church of England Vindicated*, that *this is an important Affair*, and indeed so important, that the very Being and Purity of the Christian Faith, the Liberty of Christians, and the Peace of the Church, depend on the rightly deciding it; and I agree with him, that *this Importance alone is a good Argument a priori, that the Apostles have left some Directions about the Method of trying the Faith of Christian Ministers, and the Candidates for the Ministry; and that 'tis highly probable and reasonable to suppose, they would not omit to give Directions in an Affair of such Consequence to the Church; and that if the Clergy's explanatory Articles of Faith, and the enforcing Subscriptions to them had been a more proper Test, than the Words and Doctrine of Scripture itself, we should have had plain Directions on this Head to Timothy and Titus, amongst the other Advices that the Apostle gave them; and that he would not have left a Matter of such Consequence merely to the Determinations of human Prudence, and the Discretion of Church Governors, as Mr. White and the Church Champion are pleased to tell us they have.* The dreadful Corruptions of the Christian Doctrine, Worship, and Morality, that have been introduced into the Church, by this very *human Prudence, and Discretion of Church Governors*, in making and enforcing their own Tests of Orthodoxy in the Faith, and the horrible Persecutions that have taken their Rise from hence,

make it more than probable, that the inspired Apostles have given us some certain *explicit Rule* of Probation, which, if adhered to, would prevent all such Abuses.

Mr. *White* indeed assures us, that *though the Apostle doth enjoin some Trial, yet he leaves the Form and Method of it undetermined*; and the *Champion*, to whom Mr. *White* is beholden, in like Manner asserts: *These, viz. the Directions given by the Apostle how to preserve the Doctrines of Christianity in their original Purity, are all general Rules, which are ordered to be observed by the Church, and the particular Methods of doing this left undetermined. And when the Apostle gave Rules to the Governors of the Church, no Doubt he designed they should make use of Means proper to this End, and he did not specify them.* <sup>a</sup> *i. e.* The Apostle commanded the Christian Faith to be kept pure, and gave Rules about it, but hath said nothing in particular about the Manner how 'twas to be done: What then are his Rules good for? Or, the Apostle gave Rules to the Governors of the Church to maintain the Purity of the Faith, but did *not specify the Means* how these Rules were to be put in Practice, or how the Purity of the Faith was to be preserved. No? That is very strange indeed, and no great Compliment upon the Wisdom and Prudence of this Apostle. I should rather have thought that he would have done, like all other *Men of good Sense*, in Affairs of any Consequence to them, given particular Directions, as to the Manner of keeping the Christian Faith uncorrupt; and that the Spirit of God, under whose Inspiration he taught it, would have suggested to him the proper Means for this Purpose. But these Gentlemen would fain persuade us, that all that the Holy Ghost

<sup>a</sup> *Psst.* p. 69.

<sup>b</sup> *Ch. Eng. Vind.* p. 34, 35.



Ghost hath said, is: *Keep the Faith in its original Purity*; and in Answer to the Question, By what Means must we keep it so? only said: *That I leave to the Prudence and Pleasure of the Clergy.*

*Non cognosco vostrum tam superbum!*

But they must forgive me if I don't believe them on trust; yea, if I tell them I neither can, nor ever will believe, that a good and merciful and wise God could ever leave it to fallible, prejudiced, and passionate Men, to invent and make use of what Means they pleased, to preserve the Purity of his Faith, and give them a Commission to try all such *Expedients* for this Purpose, as *their Prudence* should suggest. The Assertion itself, that the particular Methods of doing this are left *undetermined*, is absolutely groundless; and I am sorry Mr. *White* and his *Fellow-labourer* are so ill acquainted with their Bibles, as to venture to affirm any such Thing. My *New Testament* most certainly and *expressly determines* the Rule of Trial, and lays one down of perpetual Obligation in the Christian Church, that is to supersede all other Rules and Forms whatever. *To the Law and to the Testimony*, was the Language of God to his People in old Times. *If they speak not according to this Word, 'tis because there is no Light in them.*\* But *the Wizards, and the Peepers, and the Mutterers* were not for seeking to the God of Israel, and the *Law and the Testimony* was a Test of Doctrine and Worship that by no Means suited their Principles and Practices. In the *New Testament*, *Search the Scriptures. These are they which testify of me,*<sup>y</sup> was the Language of one who should best know the properest Method of determining all Questions relating to his own Person and Doctrine. And as

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\* *Isaiah*, viii. 20.

<sup>y</sup> *John*, v. 39.



one great End of his Mission was, to reveal his Father's Will, so he tells the Jews: *If ye continue in my Words, then are ye my Disciples indeed, and ye shall know the Truth.*<sup>2</sup> *He that rejecteth me, and receiveth not my Words, hath one that judgeth him. The Word that I have spoken, the same shall judge him at the last Day.*<sup>3</sup> And speaking of his Disciples, he says: *I have given unto them the Words which thou gavest me, and they have received them, and have believed that thou didst send me.*<sup>4</sup> And, *If a Man love me he will keep my Words. He that loveth me not, keepeth not my Sayings, and the Word which you hear is not mine, but the Father's which sent me.*<sup>5</sup> If I understand these Expressions, and others like them might be mentioned, the Meaning of them is: That Continuance in the Words or *Doctrines of Christ*, those Words which he spoke, and which he received from his Father, and gave to his Disciples, and the receiving and keeping these Words, is *the true Characteristick* of a Christian; the only sure Method of understanding and knowing *his Truth*, of escaping the Condemnation of God, and manifesting our Affection and Duty to Christ: *i. e.* Christ's Word is the only Test of Truth, and 'tis the Duty and Honour of Apostles, Ministers, and all Christians, to abide by and adhere to them. Hence St. Paul tells Timothy: *If a Man consent not to the wholesome Words of our Lord Jesus Christ, and the Doctrine according to Godliness, he is proud and knows nothing. From such a one withdraw thyself.*<sup>6</sup> And as he received his Gospel immediately from Christ, he pronounceth a Curse upon every one, whether Angel from Heaven, or Apostle upon Earth, who should preach any other Gospel, besides that which he had preached.<sup>7</sup>

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<sup>2</sup> John, viii. 31, 32.<sup>3</sup> Ibid. xii. 48.<sup>4</sup> Ibid. xvii. 8.<sup>5</sup> Ibid. xiv. 23, 24.<sup>6</sup> 1 Tim. vi. 3, 4, 5.<sup>7</sup> Gal. i. 8, 9.

To all the several Churches that he planted, he gave an *express Form* of sound Words, that they were steadily to adhere to. He commends the *Romans*, that they obeyed from the Heart, that *Pattern of Doctrine* εἰς οὐ παρεδόθητε, to which ye were delivered up<sup>f</sup> to be entirely modelled and formed thereby. He commands *Timothy*: *Hold fast the Form of sound Words which thou hast heard of me. That good Thing*, τὴν καλὴν παρακατάθεσιν, *that good Deposit* of sound Words which I have committed to thee, keep.<sup>g</sup> Or, as we elsewhere render it: *O Timothy, keep that which is committed to thy Trust, avoiding prophane and vain Babblings, and the Oppositions of falsely named Science or Knowledge.*<sup>h</sup> And as there were *evil Men and Seducers*, that were deceived themselves, and endeavoured to deceive others, he exhorts him: *But continue thou in the Things which thou hast learned, and been assured of, or confirmed in, knowing of whom thou hast learned them.*<sup>i</sup> And as *Timothy* was to retain this apostolick Form, and deposit himself, and continue in the Things he had learned of him, so he was obliged to deliver the same Things to others: *The Things which thou hast heard of me, amongst many Witnesses, the same commit thou to faithful Men*, πιστοῖς ἀνδράποισ, *Men of Integrity and Fidelity, who shall be able*, ικανοί, *fit and qualified to teach others also.*<sup>k</sup> These Things he was to put them in mind of, charging them in the Presence of the Lord not to contend about Words, as a Thing profitable for nothing, and tending to the Subversion of those who heard them.<sup>l</sup> And in his Instructions to *Titus*, he tells him, that an essential Part of a Bishop's Character was, to hold fast the faithful Word as he had been taught, that he might be

<sup>f</sup> Rom. vi. 17.      <sup>g</sup> 2 Tim. i. 13, 14.      <sup>h</sup> 1 Tim. vi. 20.      <sup>i</sup> 2 Tim. iii. 13, 14.      <sup>k</sup> 2 Tim. ii. 2.      <sup>l</sup> Ibid. ii. 14.



*be able by sound Doctrine, both to exhort and convince Gainsayers.*<sup>m</sup> According to these apostolical Constitutions, there was a Form, *τυπος*, a Model, or Pattern of Doctrine, after which those who preached, and those who heard them, were to be formed, to which they were delivered over by the Apostle to be wholly molded and fashioned by it. This Type or Model of Doctrine was *compleat*, from which there was to be no Variation; and *Timothy* and *Titus* were to adhere to it; as *knowing from whom they received it; viz. from one who was an Apostle not from Men; nor by Men, i. e. by human Mission and Authority; but by the Mission of Jesus Christ, and God the Father who raised him from the dead.* The Words he taught them were *the wholesome Words of Jesus Christ*; this Form of sound and wholesome Words which they had heard of him, they were *to hold fast.* 'Twas *that good Deposit* they were to keep *with Fidelity* themselves, which was committed to them with great Solemnity, and in the Case of *Timothy*, *before many Witnesses*, in which they were *to continue in Opposition* to all *the vain Babblings*, and the pretended better Science of evil and corrupt Men, and which they were *to commit to other Persons* of Fidelity and Integrity, *that they might teach and deliver it to others.* To this the Bishops and Church Governors were to adhere, *holding fast this same faithful Word as they had been taught*, that by the sound Doctrine contained in this Form, they might effectually *exhort and convince Gainsayers.* And if any would not consent to this Form of sound Words, *they were to be avoided as proud, ignorant, and conceited Persons.* Yea, whosoever should preach any thing else for Gospel, besides that which the Apostle had taught, he was *to be held accursed.*

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From hence 'tis evident, as the plainest Expressions can make it, that there is a *particular Method* specified and absolutely determined, how the Doctrines of Christianity are to be preserved in their original Purity, and that the *one only authorised Test* of Soundness in the Faith, to Evangelists, Bishops, and Pastors, are *the sound Words of Christ*, and not any other that Men may substitute in the room of them; and the Form of Doctrine taught by his inspired Apostles, that *sacred Depositum* of sound Words, relating to *Faith and Charity*, which they originally committed to the Churches they planted; in opposition to unprofitable and dangerous Logomachies, *the Commandments of Men*, that *turn away the Truth*, and all *foolish Questions*, and unprofitable and vain Contentions and Strifes. And the Wisdom of that Holy Spirit, which inspired the Apostles, is evident from hence, in directing the Apostles to lay down such an easy, *short Model*, or Plan of Doctrine, as was to be a perpetual Rule of judging concerning the Soundness of all Mens Sentiments in the Faith of Christ. *Hold fast the Form of sound Words, in Faith and Love which is in Christ Jesus, which thou hast heard of me.*<sup>n</sup> ὑποτυπωσιν εἷς υγιαίνοντων λόγων.<sup>o</sup> ὑποτυπωσις signifies a short, *compendious, plain, and perspicuous Summary* of Things, in Opposition to a *prolix* and more explicit and particular Account of them; and thus it well answers to the Word τυπος, the *Platform* or Model of Doctrine, which he speaks of elsewhere, which was to be the Rule and Standard, with which every Thing taught in the Christian

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<sup>n</sup> 2 Tim. i. 14.      <sup>o</sup> Est autem ὑποτυπωσις Adumbratio & Institutio brevis, quæ ὡς ἐν τυπῷ fit, sive τυπῶδως, & accuratiori uberiorique Tractationi opponitur. Utitur ὑποτυπωσιως Voce pro Præformatione succincta ac perspicua D. Paulus, 2 Tim. i. 14. Fabric. ad Sext. Empir. p. 1. not. A1

stian Church was to be compared, and by which it was to be judged of and determined.

But 'tis said that all these and the like Rules, that are ordered to be observed by the Church, are general, and the particular Methods of doing what they enjoin is left undetermined.<sup>n</sup> What is it that they enjoin? The *Champion* tells us, to preserve the Doctrines of Christianity, as far as in us lies, in their original Purity. Have we any Account of these Doctrines? Yes: From whom? From our Lord and his Apostles. What Rules doth St. Paul give about preserving these Doctrines in their original Purity? Why, he exhorts every Bishop to hold fast; του κατὰ τὴν διδασχὴν πιστοῦ λόγου, the faithful Word, as he hath been taught it himself, or in his teaching others.<sup>o</sup> But why must he thus hold fast the faithful Word? Why, that he may be able, by this sound Doctrine of the faithful Word, to exhort and convince Gainsayers, i. e. to maintain the original Purity of the Christian Faith against all Contradiction. This appears to me to be an exceeding particular Rule, expressly determining the Method how Bishops are to preserve the Purity of the Faith, in Opposition to all heretical Opposers, without leaving it in the least to the Suggestions of their Prudence.

Again, we are to have but one Faith.<sup>p</sup> What Faith, or whose? The Faith inspired by the one Spirit, that excites the one Hope of our Calling, taught by the one Lord, professed in the one Baptism, and which hath for its principal Object the one God, even the Father of all, who is above all, and through all, and in all. Where is this one Faith to be found? No where but in the Word of God. Here then is another particular Rule, how to preserve the Faith in its Purity, viz. to have

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<sup>n</sup> Ch. Eng. Vind. p. 34.

<sup>o</sup> Titus, i. 9.

<sup>p</sup> Id. *ibid.*



no other but that *one Faith* which the Word of God contains, and to go no where else but to that Word of God to look for it; and therefore not to those Creeds and Articles of human Compofure, which are as different from each other, as the Persons that made them.

Again: *The Pastor and the People are not left indifferent what they are to teach and learn.*<sup>a</sup> How then? The Pastors are to take heed to their Doctrine.<sup>b</sup> What Doctrine? Why that which the Apostle expressly ordered to be *commanded and taught*; <sup>c</sup> the Things Timothy was to suggest or propose to the Brethren by the Apostle's Order; the same Words of Faith in which he had been nourished up, and the Words of that good Doctrine to which he attained; <sup>d</sup> ἡ παρὰ τοῦ ἀποστόλου, which thou thyself hast followed or obeyed, i. e. received from the Apostle. They must also hold fast the Form of sound Words.<sup>e</sup> Whose Form? The Gentleman should have said, the Form of sound Words thou hast heard of me, in that Faith and Love which is in Christ Jesus; even that good Deposit which he was to keep by the Holy Ghost that dwelt in him.<sup>f</sup> They were to shew in Doctrine Uncorruptness, and to use sound Speech that could not be condemned.<sup>g</sup> In what Doctrine and sound Speech? Why, in that very Doctrine which was committed to the Apostle by the Commandment of God; <sup>h</sup> in that practical Doctrine, which the Apostle had been inculcating; and not in Jewish Fables and the Commandments of Men, nor in foolish Questions, nor in vain and unprofitable Contentions and Strifes. So that the particular Way to maintain the Doctrine uncorrupt, is for Pastors to teach what the Apostle hath taught them, what they have learnt from his Words, the Word that

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<sup>a</sup> Titus, i. 9. <sup>b</sup> 1 Tim. iv. 16. <sup>c</sup> Ibid. ver. 11. <sup>d</sup> Ibid. ver. 6.

<sup>e</sup> 2 Tim. i. 13. <sup>f</sup> Ibid. ver. 14. <sup>g</sup> Titus, ii. 7, 8. <sup>h</sup> Ibid. i. 3.



he received by Commandment from God. That Form of Doctrine which he gave them, is God's good Deposit committed to them, that pure and incorruptible Treasure, they should keep with the utmost Fidelity, *i. e.* which they should adhere to as the Standard of their Doctrine, and Rule of their Preaching.

As to all the People, the Direction is equally explicit and particular. They are exhorted to *Stability in the Faith*. What Faith? What that which hath been taught by Church Governors since this Exhortation? I can't tell, till I know where they live, or what their Faith is. But let the Apostle determine. *As ye have therefore received Christ Jesus the Lord, walk ye in him, rooted and built up, and stablished in the Faith as ye have been taught,*<sup>a</sup> either by the Apostle himself, or some other divinely inspired Person. In the Faith they had thus received, they were to be established, and to be *no more like Children tossed to and fro, and carried about with every Wind of Doctrine*,<sup>b</sup> *ἐν τῇ κυρίᾳ τῶν ἀνθρώπων*, by a Set of Dice-players in Divinity, *ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης*, cunningly and fraudulently cogging the Dice, and playing upon others false Doctrine, in order to circumvent them into Error.

'Tis astonishing to me, how any Writers of Integrity and Credit can quote all these Passages of Scripture, and yet gravely tell the World, that *these are all general Rules, which are ordered to be observed by the Church*; when every one of them evidently and particularly confronts and condemns the Practice of substituting the Doctrines of Men in the room of the Doctrines of the Word of God, of setting up any other Form of sound Words, as the Test of Uncorruptness in the Faith, than

<sup>a</sup> *Colos. ii. 6, 7.*

<sup>b</sup> *Eph. iv. 14.*

than what that contains ; and is an Admonition to adhere to the apostolick Form, and no other ; and to call the Rules, which these and the like Texts contain, *general Rules*, and to affirm that they *leave undetermined the particular Methods* of preserving the Purity of the Christian Faith, may shew the Inclination and Wish that this was the Case, but will appear contrary to the most evident Fact, by every one that consults them. And I think the Heart of Man can't invent a more clear and particular Method of preserving any Doctrine pure, than this : I have delivered this Doctrine to you, as I received it from God, in a plain, easy, and short Form. *Hold fast this Form, and withdraw from all who will not consent to it.*

But he is pleased to let us into greater Wonders yet, and not only tells us, that the Apostle gave Rules *without specifying the Means* proper to the End for which the Rules were calculated, *i. e.* certain Rules which were good for nothing, or good for nothing but to promote this *subtle Dice-playing* in Divinity ; but that *it would have been impossible for the Apostle to have given particular Rules about Things of this Nature ;* *i. e.* it would have been impossible for the Apostle, under the Inspiration of the Spirit of God, to have given particular Rules, to maintain and propagate the Truths of Religion, and to preserve the Doctrines of Christianity in their original Purity. What ? Was it it impossible for the Apostle, under the Influence of the Spirit of God, to deliver the Doctrines of Christianity in a plain intelligible Manner ? If not, then it was possible for him to deliver as plain a Rule, and to specify as certain Means to preserve these Doctrines in their Purity ; because there is one very obvious Rule, *viz.* to adhere to these Doctrines



Doctrines in the plain intelligible Manner the Apostle hath delivered them, and try all human Opinions by them; a Rule this, which will answer its End while the World endures; and this Rule the Apostle hath actually given, in Spite of the Impossibility of it.

But why impossible? He answers: *Because these Rules must change and vary, according to the Variation of Times and Circumstances.* But how doth the Variation of Times and Circumstances affect the Methods for preserving the Purity of the Christian Faith? Is that Faith *sufficiently explicit* and clear? Produce it then as it is, in its own native Simplicity and Purity, and it will always prevail with honest Minds, without any other Methods whatsoever. Is it *obscure* and intricate? What Methods can the Governors of the Church take, to render what God hath left obscure, more clear and intelligible? Is it *true*? There is but one possible Way of preserving and defending Truth, and all other Methods of doing it are spurious and unnatural. Plain Truth is the best Discoverer of every Thing that is opposite to it. Bring Falshood to the Light of it, and it will instantly appear Falshood. Try Heresies and Errors by the Standard of sound Doctrine, and their Enormity will instantly become visible. They need no other, and in no Times or Circumstances can have any other Method of discovering their Baseness, but *the Touch-stone* of God's Word that is to try them. Differences of Churches, and Circumstances, and Times, can make no possible Alteration. Preserve this sacred Test, this true Touch-stone, all is safe, and there can be no Deception or Imposition, nor any Corruption of the Christian Faith, but what may be immediately convicted and confuted. For whether there be few Heresies or many Heresies,

*Socinian,*



*Socinian, or Arian, or Athanasian, or Sabellian, or Tritheistick, or Arminian, or Lutheran, or Calvinistick, or Popish* Heresies, this single Rule is universally applicable to them: *Hold fast the Apostle's Form of sound Words.* Judge all these Heresies by them, and whether they be in this or the other Church, in that of *England or Scotland, or Rome,* their Dissonancy with this Model and Form will instantly appear. And if any new Heresies, *for which we have now no Names,* should appear in any future Ages, view them by the same Model, and their Disagreement with it will be immediately discerned. And if this Model be inviolably preserved, 'tis as impossible the Purity of the Christian Doctrine should be lost, as that the Light should perish while the Sun shines, or a Man should be blind whilst he hath the full Use of his Eyes. But if you change and vary this single Rule, according to the Variation of Times and Circumstances, and substitute one while *Athanasius or Arius,* at another, *Pope Pius* and the Council of *Trent,* at another, *Luther or Calvin,* and at length *The Champion,* and *Mr. White,* and their respective Doctrines, for *Christ and Paul,* and the sound Words they taught; 'tis evident that very different and contradictory Doctrines will be introduced and taught, and the Doctrine of *Christ and St. Paul* will be obscured and corrupted as the other gain Ground and prevail; and we shall be in Danger of *being tossed to and fro, and carried about with every Wind of Doctrine,* just as the Gamesters shall throw their Dice, and cheat us out of our Understandings and Consciences.

Besides, as *Mr. White* and his *Fellow Labourer* have found out a *Catholicon, or universal Remedy* to keep all Sorts of Heresies out of the Church, that *choice Specifick of Subscription,* mixed up  
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with *the Bitter* of certain Penalties, and *the Sweet* of some good comfortable Emoluments, equally proper for one Church, and for another Church, and for every Church, and for all Times and Seasons, Climates, Countries, and Constitutions throughout the World, and by which, it must be confessed, they have wrought sundry very remarkable Cures; 'tis absurd to tell the World, that *particular Rules must change and vary according to the Variation of Times and Circumstances*, when delivered by an Apostle, when they themselves have a particular Rule, which they suit and apply to all Variations of Times and Circumstances, and allow to be equally *proper for one Church, as for another*. They pretend to have one Form of Doctrine, and in order to preserve this pure, and to exclude all out of their Church who do not hold it, they are for enforcing a solemn Subscription to it. If a *Socinian, Arian, or Arminian* would enter into their Ministry, or whatever be the Heresy and Enthusiasm they hold, their Language is: Subscribe, Sir, to our Articles; that by this Means they may discover his Want of Orthodoxy, exclude him from the Ministry amongst them, or make him add *Hypocrisy* to his *Heresy*. Now if this particular Rule and Method be proper to preserve the Faith of their Articles pure and uncorrupt, then it will follow, that subscribing to any other Form is equally necessary and proper for the same End, and that therefore a Subscription to the Doctrine of Christ and his Apostles, in the Words in which they have delivered them, will be an equally proper Method to preserve their Doctrine pure and uncorrupt; and this particular Rule and Subscription will be equally applicable to, and effectual in all Cases; and it was no more impossible for



for Christ and the Apostles to have laid down this particular Rule, than 'twas impossible for them; and no other Reason can be imagined why they did not lay it down, but either that they were not *wise enough* to think of it, or that they did not apprehend this particular Rule expedient and necessary.

'Tis at first View somewhat surprizing, to see Men, who profess themselves Christian Divines, labouring with such Earnestness, to prove their own Religion to be an incomplete *imperfect Scheme*, and the great Authors of it to be defective in common Prudence; or rather *crafty* subtle designing Men; who, afraid at first *openly* to own the Scheme of Power that they really aimed at; have by general Rules, and in a *covert Manner*; tho' plainly enough, intimated it to their Successors, lest them to build upon their Foundation, and bring to Perfection, what the Circumstances of the Times would allow them only to give the proper Intimations and Hints of. For if these Gentlemen are to be believed, the Apostle hath given all Power into their Hands, and left it solely to their Prudence and Direction, to make use of *whatever Methods* they think fit to preserve what they call the Purity of the Faith. For thus the Vindicator of the Church of England expressly tells us:<sup>d</sup> *When the Apostle gave Rules to the Governors of the Church, no doubt he designed they should make use of Means proper to this End. And as he did not specify them, it is evident, that he left it to them to make use of such Means as they should judge proper. All the Texts commanding them to preserve the Faith of Christ whole and entire, are so many Warrants for making use of all the Expedients, which the Nature of the Thing requires,*

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or human Prudence suggests. And from him Mr. White:<sup>c</sup> *The Form and Method of Probation not being determined, that is evidently left to the Determination of human Prudence, and the Direction of Church Governors.* A very modest and humble Allowance this! The Governors of the Church must make use of *such Means as they judge proper*, and they have many Warrants from the Apostle himself to make use of **ALL THE EXPEDIENTS** which the Nature of the Thing requires, OR human Prudence suggests. So that if human Prudence suggests such Expedients as the Nature of the Thing doth not require, the Apostle warrants them to make use of them. They are the sole Judges of what is proper, and every Thing is to bend and submit to their Prudence. But God forbid this should be true, for the Credit of the Apostle, and the Honour of our common Christianity!

For if indeed it be so, as these Gentlemen tell us, that the Apostle hath left it to Church Governors to make use of all such Expedients, which human Prudence suggests, then it will follow, that Church Governors are warranted by this Apostle to make use of the most unnatural impious Means of preserving the Purity of the Faith (which the Nature of the Thing disclaims and abhors) provided they should judge them proper, and their human Prudence should suggest the Necessity of them. 'Twould be difficult even for Invention itself to give a worse Character of the Apostle than this; and if I thought that he deserved it, I would henceforward have nothing to do with him, should be an Enemy to his Principles, and think myself bound, by all the Regards I owe to Truth, Religion, Righteousness,



ness, and the common Liberties of Mankind, to make the strongest Opposition to him I was capable of. For if this Account of him be true, then if Church Governors should think all the iniquitous Means of Persecution proper to preserve the Purity of the Faith, and their human Prudence should suggest to them, that Imprisonments, Confiscations, Mutilations, Banishments, Halters, Fires, Faggots, Crusadoes, Massacres, Inquisitions, and the like Methods, were proper Expedients to promote this End; it seems that all the Texts of Scripture that command the preserving the Faith of Christ whole and entire, are so many Warrants for making use of all these Expedients; and that if any one should object, that these are Expedients which the Nature of the Thing doth not require, this Answer must content us: The Governors of the Church have numerous Warrants for them from *St. Paul*, because they judge them proper, and their human Prudence suggests them.

But *St. Paul* was a wiser, and an honest Man; and thus to represent his Character and Doctrine, is to do the highest Injury to both. Where is there, in his Writings, a single Intimation of this Kind, that God hath turned over the Christian Church, and delivered it into the Hands of Men, whose Prudence and Discretion, I am sorry to say it, have been so often, and in so many Ages, only employed to enslave Mankind, and aggrandize themselves? Men that have kindled a Fire in the Church, and, instead of Shepherds and Governors, have, as all will allow, been too frequently the mercyleless Destroyers of the Flock of Christ; Men, who under Pretence of preserving the Purity of the Faith, have often corrupted it, and by the Means their Prudence hath

suggested, have introduced and established the most palpable Absurdities in the room of it. Is their Prudence to take place of all other Considerations human and divine; and that *Rock*, on which the Christian Faith and Church are built, and *against which the Gates of Hell shall not prevail*, at last discovered to be nothing better than human Prudence, and the Expedients suggested by that Prudence? Is Christianity at length become a Matter of mere human Policy, to be defended by human Subtlety and Art, or by Secular Power and Violence? Are we thus entered into the Tents of *Mahomet*, and afraid to trust the Doctrine of Christ to its native Strength, to its own proper Evidence, and the all-powerful Protection of the Providence and Grace of God? I am more than ever convinced of the Unreasonableness and Iniquity of this *Subscription Scheme*, when I consider the dreadful Lengths to which it carries the Defenders of it; drawing them not only into Assertions that carry in them the most injurious Reflections on an inspired Apostle, and the Doctrine delivered by him; but forcing them into Concessions, that justify, not only the *Expedients* that Papists make use of to oppress the Protestant Religion and Liberties, but which *Mahometans* themselves employ to establish their own Imposture, upon the absolute Ruin of the Christian Name and Religion.

And upon the Whole, as *the Apostles have nowhere said in so many Words, that the Governors of the Church shall require Subscription to a Set of explanatory Articles*,<sup>f</sup> nor given them any Power to make those explanatory Articles, the Tests of Soundness in the Faith of Christ, which they received from him, and delivered in his Name; we

*cannot*

<sup>f</sup> *Ch. of Eng. Vind. p. 41.*



*cannot possibly have any sufficient Authority for such a Practice. The Orders to examine and prove are special, particular, and expressly determined. The one great Rule of Trial is unalterably fixed, and the Means not left, as they cannot be with Safety to the Christian Faith, to the Direction of any mortal Men. The Means and Methods of discovering who are sound in the Faith, and who are not, are precise, and immutably ordained by an Authority more than human, and can't alter as Times and Circumstances alter, or as Heresies are few or more numerous, or as the Craft or Cunning of Men makes it proportionably more or less difficult to discover their Sentiments. And therefore, whenever the Governors of the Church judge the Times and Circumstances to be such, as to set up an Inquisition into the Consciences of Men, and require this particular Method of Subscription to unscriptural Articles, to carry on this unchristian and iniquitous Scheme; they act without any Shadow of Authority, and in Contradiction to the very Method prescribed by the Apostle, to examine and try whether we ourselves or others are sound in the Faith.*

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### CHAP. III.

*The Practice of the primitive Church on this Head, considered,*

**N**OT content with Arguments, the *Champion* pleads *Prescription*, and tells us, that *if we look into the Practice of the primitive Church, we find*

find they made use of this very Method of Subscription;<sup>s</sup> and because he was not at leisure to produce any thing of his own, most learnedly refers us to Mr. Bingham's *Antiquities*. Well, let Mr. Bingham be produced. He tells us, that the fourth Council of Carthage, that met A. C. 398, prescribes a particular Form of Examination, by way of Interrogatories, to the Bishop that was to be ordained. What then? How doth this prove that they made use of this very Method of Subscription, as he undertook to prove? Why, Examination by Interrogatories, is with every honest Man equivalent with Subscription. Suppose it is, doth every honest Man that honestly answers a Question, subscribe to it? We did not want to be informed that the primitive Church examined the Candidates for the Ministry, but that they forced them to subscribe to some explanatory Articles or Creed. But there is not a Word of this in the *Canons* of the Council of Carthage. And suppose there was, doth he think we will take the Council of Carthage, held at the Close of the fourth Century, for the primitive Church? And doth he not know that there is even some Question as to the Truth and Authenticity of these very Canons? Whether he did or did not know it, why did he quote them upon us as Authorities?

The other Authority is from an Edict of Justinian, who lived so low down as the sixth Century. And what doth he say? Why, that *he who ordains a Bishop, shall demand from the Person to be ordained a Libel subscribed by himself, containing a Confession of the Orthodox Faith,*<sup>h</sup> i. e. the Person to be ordained shall make his own Confession, and subscribe it.

<sup>s</sup> Ch. Eng. Vind. p. 42. <sup>h</sup> Απαιτῆσθαι διὰ πρότερον τὸν μέλλοντα χειροτονησθαι παρὰ τὸ χειροτονέντος, λιβελλὸν μετ' υπογραφῆς ἰδίας, περιέχοντα τὰ περὶ τῆς ὁρθῆς αὐτοῦ πίστεως. Novel. 137. p. 364. Edit. Hen. Steph. 1658.



it. But what hath this to do with the modern Method of making the Person to be ordained to subscribe a Creed ready drawn up to his Hand by others, and which he had no Share himself in making of? This was what he should have proved, in order to justify the Practice of Subscription in the Church of *England*. *Justinian's Novel* is rather a Justification of the Manner of Ordination amongst the Dissenters, who don't impose their own Confessions on the Persons to be ordained, but desire them either to give in their own Confession in Writing, or to read it publicly in the Congregation, before whom they are to be ordained. Thanks to the Gentleman for this kind Testimony in Proof of the Antiquity of our Method of Ordination. What now is become of this same Practice of the primitive Church? Of his two Proofs, one is not earlier than the fourth Century, and that says not a Word about Subscription; and the other is fetch'd out of the sixth Century, and vindicates, not the Practice of the Churches Method of Subscription, but of the more just and equitable one made use of by the Dissenters, in the Manner of their Ordinations. So that as yet we are safe, as to the Quarters from whence we were made to fear our greatest Danger, *viz.* Scripture and Antiquity.

The Case of *Synesius*, a *Platonick Philosopher*, chosen Bishop of *Ptolemais*, in the fifth Century, A. C. 420, I think evidently proves all that I want to prove, *viz.* that even at that Time there were no *publick Creeds* drawn up by the Church, Subscription to which was made a constant necessary Condition of Ordination; because had there been any such Condition, *Synesius* could not have complied with it, since he expressly denied *the commonly received Notion of the Resurrection*, and  
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looked upon that Doctrine as a Sort of a mystical inexplicable Thing; and says, that he was far from agreeing with the Vulgar in their Opinions, that if he was called to the Priesthood, he durst not dissemble his Sentiments, that he called God and Man as Witnesses to this, that his Tongue should never differ from his Mind; that he would give no one Reason to say of him that he snatched an Ordination without discovering himself; and that if after this Declaration, which he would not have concealed, they would make him a Bishop, he would submit to the Necessity.<sup>i</sup> Now as *Synesius* was not ordained, most certainly, without any Confession of his Faith, 'tis as certain he could not, and did not subscribe to any of the received Orthodox Creeds of those Times, in which the Article of the Resurrection is almost universally found; because this would have been a notorious Instance of that Dissimulation, which he thought was displeasing to God. And therefore I conclude, that *Synesius*, according to the ancient Custom, delivered in his own Confession of Faith, and that though he omitted to declare his Belief of the Resurrection in it, it was borne with, out of great Esteem for the Man, and in Hopes that at length he might see, and be brought to the Acknowledgment of this Truth. And though Mr. *Bingham* asserts, that the general Practice

<sup>i</sup> Τὴν καθωμιλημένην ἀνάστασιν ἱερὸν τι καὶ ἀπορητὸν ἡγήμαι, καὶ πολλὰ δὲ αὐταῖς τε πληθεὺς ὑπολήψειςιν ὁμολογήσαι—καλεόμενος δὲ εἰς ἱεροσυνὴν, ἐκ ἀξίῳ προσποιεσθαι δόγματα. Ταῦτα Θεοῦ, ταῦτα ἀνθρώπων μαρτυρομαι—δόγματα δὲ ἐκ ἐπιηλυγασομαι, εἰ δὲ σασίῃ μοι πρὸς τὴν γλῶττιαν ἡ γνῶμη. Οὕτω λέγων ἀρῆσκειν οἶμαι Θεῷ. Οὐ βέλομαι δὲ καταλελειφθαι τινὶ περὶ ἐμῆ λόγον, ὡς ἀγνοήδης ἡρπασα τὴν χειροτονίαν—εἰ δὲ τούτων φανερῶν γενομένων, ἀπὲρ ἐκ ἀξίῳ λανθάνειν, ἐγκρίνειν ἡμᾶς ἱερεῦσιν, ὡς τὰς δέδωκεν ὁ Θεός, ὑποδύσσομαι τὴν ἀναγκήν. *Synes. Epist. 105.*



rice of the Church was to require Assent and Subscription to the Rule of Faith, before Ordination,<sup>k</sup> yet he hath produced no Fact to prove it, before Justinian's Edict just mentioned; and even that relates to the delivering in their own Confession signed, and not to their subscribing any publick Creed, established by the Church, as a general Rule and Test of Orthodoxy.

But both the Methods, of examining the Persons to be ordained by *Interrogatories*, and obliging them to give in a *particular Confession* of their Faith *signed*, are comparatively modern; of which there is little or no Mention in the ancient Christian Writers. The primitive Method was quite different, and much more effectual. What this was, we may learn from several ancient Writers.

St. Clement,<sup>l</sup> in his Epistle to the *Corinthians*, tells them: *Our Apostles knew, by our Lord Jesus Christ, that there would be a Contention about the episcopal Name, or Office: That for this Cause, through the perfect Foreknowledge they received, they constituted the forementioned Bishops, and then regulated the Manner of their future Succession; that when they were departed, other approved Men might succeed into their Ministry. Such therefore as were appointed by them, or by other worthy Persons after them, with the Consent of the whole Church, and*

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who

<sup>k</sup> *Antiq. B. 4. p. 120.*

<sup>l</sup> Καὶ οἱ ἀποστολὸι ἡμῶν ἐγνώσαν διὰ τὰς Κυρίαις ἡμῶν Ἰησοῦ Χρίστου, ὅτι εἰς ἔσται ἐπὶ τὸ ὄνομα τῆς ἐπισκοπῆς· διὰ ταῦτα οὕτως ὥς τὴν αἰτίαν, περὶ γινώσκουσιν ἐληφότες τέλειαν, κατέστησαν τὰς περὶ ἐρημίας, καὶ μετὰ ξὺ ἐπινομίῳ διεδώκασι, ὅπως εἰαν κοιμηθῶσιν, διαδέξωνται ἑτέροι διεδοκιμασμένοι ἄνδρες, τὴν λειτουργίαν αὐτῶν. Τὰς οὕτως κατασθεντάς ὑπ' ἐκείνων, ἢ μετὰ ξὺ ὑφ' ἑτέρων ἐλλογιμῶν ἁνδρῶν, σὺν δὲ δοκιμασίᾳ τῆς ἐκκλησίας πάσης, καὶ λειτουργήσαντας ἀμεμπῶς τῷ ποιμένι τῆς Χείρας—μεμῶρτυρημένους τε πολλοῖς χρόνοις ὑπὸ πάντων, τετὰς καὶ δίκαιως νομιζομένῳ ἀποβαλέσθαι τῆς λειτουργίας. *Clement. Epist. 1. c. 44.*

who have ministred without Blame to the Flock of Christ, and had for a long Time the universal Approbation, should not be removed from their Service. The *δεδοκιμασμενοι* were the approved Men, Persons well known to others, of Reputation and Character, and such as the whole Flock were acquainted with, and gave their Testimony in Favour of.

So St. Cyprian:<sup>m</sup> God commands the Priest to be placed before all the Congregation, i. e. instructs and shews us, that sacerdotal Ordinations should not be made, without the Assistance and Consent of the People; that by their Presence the Crimes of bad Men may be discovered, or the Merits of the Good declared; and that the Ordination may be just and lawful, which hath undergone the universal Examination and Judgment. And this, as he farther remarks, was afterwards observed, by Divine Command, in the Acts of the Apostles. For when an Apostle was to be ordained in the room of Judas, Peter speaks to the People who were met together, and the Choice was made out of those who had been Companions of the Apostles, all the Time that the Lord Jesus went in and out amongst them. And when the Deacons were ordained, the Apostles ordered the Multitude of the Disciples to look out *ανδρας εξ υμων μαγιστευμενους*, Men amongst you of good Report, for whose good Character they themselves could witness. And the People were all thus carefully and cautiously called together in the Transaction of this Affair, that no unworthy Person might creep into

<sup>m</sup> Coram omni Synagoga jubet Deus constitui Sacerdotem, i. e. instruit & ostendit Ordinationes Sacerdotales non nisi sub Populi assistentis Conscientia fieri oportere; ut Plebe præsente vel detegantur Malorum Crimina, vel Bonorum Merita prædicentur, et sit Ordinatio justa & legitima, quæ omnium Suffragio & Judicio fuerit examinata. *Ej. p. 67.*



*into the Service of the Altar, or the episcopal Station.* This was the truly primitive and apostolick Method of obtaining Satisfaction as to the Characters of the several Officers of the Church; and as it was an extremely prudent Method in its own Nature, so it was almost universally practised; and even so low down as the Times of Cyprian; for as he farther remarks: *This Method is to be observed and kept up as a Divine Tradition; and apostolick Practice, which is now the Custom amongst us, and throughout almost all the Provinces; that in order to the rightly performing Ordinations, the neighbouring Bishops of the same Province should meet together at the Place where the People dwell, over whom the Person is to be ordained, and that in the Presence of the People the Bishop should be chosen, because they fully knew how each Person lived, and were well-acquainted with every one's Manner of Conversation.*<sup>o</sup>

Origen<sup>p</sup> also hath a like Observation. *In the ordaining a Priest the Presence of the People is also necessary, that all may know and be certain, that he*

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*who*

<sup>a</sup> Quod utique idcirco tam diligenter & caute convocata Plebe tota gerebatur, ne quis ad Altaris Ministerium, vel ad Sacerdotalem Locum indignus obreperet. *Epist.* 67.

<sup>o</sup> Propter quod diligenter de Traditione Divina & Apostolica Observatione servandum est & tenendum, quod apud nos quoque, & fere per Provincias universas tenetur, ut ad Ordinationes rite celebrandas, ad eam Plebem, cui præpositus ordinatur, Episcopi ejusdem Provinciæ proximi quique convenient, & Episcopus delegatur Plebe præsentē, quæ singulorum Vitam plenissime novit, & uniuscujusque Actum de ejus Conversatione perspexit. *Id. ibid.*

<sup>p</sup> Requiritur enim in ordinando Sacerdote & Præsentia Populi, ut sciant omnes & certi sint, quia qui præstantior est ex omni Populo, qui doctior, qui sanctior, qui in omni Virtute eminentior, ille elegitur ad Sacerdotium; & hoc adstante Populo, ne qua postmodum Retractatio cuidam, ne quis Scrupulus resideret. Hoc est autem quod & Apostolus præcepit in Ordinatione Sacerdotis, dicens: Oportet autem illum & Testimonium habere bonum ab his qui foris sunt. *Comment. in Levit. p. 216. Edit. Benedict.*

who is chosen to the Priesthood is more excellent than the rest, more learned and holy, and eminent for all Virtue; this must be done in the Presence of the People, that there may be no Room for after Retraction or Scruple; which is what the Apostle commands in the Ordination of a Priest, saying: He must have a good Testimony from them that are without.

In like Manner the Apostolical Constitutions, instead of prescribing Subscriptions and Interrogatories to the Person to be ordained, order that<sup>a</sup> he shall be unblameable in all Things, and chosen by all the People upon Account of his superior Excellency; that when he is named and acquiesced in, the People shall meet together, with the Presbytery, and as many Bishops as are present, on the Lord's Day, and signify their Consent; that he who is chief amongst them shall ask the Presbytery and the People, if that is the Person they demand for their Ruler: And when they have signified their Consent, he must ask them again, if they all bear him Witness that he is worthy this great and excellent Authority; whether he hath been rightly observant of the Duties towards God; if he hath maintained Justice towards Men;

if

<sup>a</sup> Επισκοπον χειροτονησιν—ἐν πασιν ἀμεμπτον, αεισινδωυτο παντῶν τε λαὸν ἐκκλησιῶν. Οὐ νομαδεντῶ καὶ αρεσαντῶ, σωελθων ο λαὸς ἀμὲν τῷ πρεσβυτερίῳ καὶ τοῖς παρευσιν ἐπισκοποις, ἐν ἡμέρᾳ κυριακῇ, σωδύδοκατω. Ο δε πρεσβυτεριον των λοιπων ερωτατω πρεσβυτεριον καὶ τὸ λαον, εἰ αὐτος εἰν, ον αἰτενται εἰς ἀρχοντα. καὶ ἐπινευσαντων, προσεπερωτατω, εἰ μαρτυρεται ὑπο παντων ἀξιός ἐναι τῆς μεγαλης ταυτης καὶ λαμπρας ἡγεμονιας, εἰ τὰ κατὰ τὴν εἰς Θεον αὐτῷ εὐσεβειαν κατωρθωται, εἰ τὰ πρὸς ἀνδρωπας δικαία πεφυλακται, εἰ τὰ κατὰ τὸν οἶκον αὐτῆ καλῶς ὠκονομηται, εἰ τὰ κατὰ τὸν βίον ἀνεπίληπτος. Καὶ παντων ἀμα κατὰ ἀληθειαν, ἀλλ' ε κατὰ προλήψιν μαρτυρησαντων τοις αὐτῶν εἶναι, ὡς ἐπὶ δίκῃ Θεῷ, καὶ Χριστῷ, παροῖτος ἀληθείᾳ καὶ τῷ ἁγίῳ Πνεύματι, καὶ παντὶ τῶν ἁγίων καὶ λειτουργικῶν πνευμάτων, ἐκ τριτῆς πάλιν πυθεσθῶσαν, εἰς ἀξιός εἶναι ἀληθῶς τῆς λειτουργίας—καὶ συνδεμενων αὐτων ἐκ τριτῆς ἀξίῳ εἶναι, κ. γ. λ. Lib. 8. c. 4.



*if he hath been a good Economist in his own Family, and in his Life unblameable. And when they have all given their Testimony according to Truth, without Partiality and Prejudice, that he is such a Person, let them be asked the third Time, as in the Presence of God the Judge, and Christ, the Holy Ghost also present, with all the Holy and ministring Spirits, whether he be truly worthy this Service? And on their agreeing the third Time, that he is worthy, the Ordination is to proceed.*

I may add, that St. Paul acted agreeable to this Method, in the Choice of *Timothy* for his Companion, *ὡς μαρτυρεῖτο ὑπὸ τῶν ἀδελφῶν*, who *had the Testimony of the Brethren in Lystra and Iconium,* to his good Character; and with respect to a Bishop, he tells us, that he must *μαρτυρίαν καλὴν ἔχειν*, *be well and honourably spoken of by those who are without*; <sup>s</sup> be one of an universally good Reputation, and to whose unblameable and excellent Behaviour all will be ready to bear their Testimony. And as to Deacons, *οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον*, *let these be first*, <sup>t</sup> not, according to the *Champion's* Criticism, *examined by Church Governors*, but by long Trial, and universal Experience, *well approved*; such as the Church, from full Acquaintance with them, hath full Satisfaction in, as to their being *grave*, &c. They must be, as St. Clement expresses it, in the aforecited Quotation, *δεδοκιμασμένοι αὐδοί*, Words that don't mean, Men *interrogated* and examined by the Clergy, but Men that others of good Character and the whole Congregation will, by their unanimous Testimony in their Favour, approve and acquiesce in, as worthy that Office; Men whose Lives have been tried, and who by Experience have been *found blameless*. This was the primitive Method of judging of those

<sup>s</sup> *Acts* xvi. 2.

<sup>s</sup> *1 Tim.* iii. 7.

<sup>t</sup> *Ib.* ver. 10.

those who were to be ordained to sacred Offices; not by putting a few *Interrogatories* to them; which artful Men may easily evade the Force of; nor by calling on them to subscribe a certain *human Creed*, or Set of *unscriptural Articles*, a Thing absolutely unknown to the primitive Christian Church; but by a solemn Examination into their Qualifications, and past Behaviour and Character, from such Persons as best knew, and had been long, intimately, and fully acquainted with them. And this is the most rational and effectual Way that can be taken in so important an Affair, and in which 'tis less likely that they who ordain them should be deceived, as to their Morals or Principles.

The Author of *The Church of England Vindicated* takes upon him to talk with great Assurance of the Design and Intention of the most ancient Creeds; and to give us the Reasons why they were no larger, nor more explicit. He tells us, that *Creeds were originally intended for the Use of Catechumens, and first used only in the Office of Baptism; that they were intended to be only a short Summary of Credenda, and that is a sufficient Account why these most ancient Creeds were no longer, nor more explicit.*<sup>u</sup> Though the Gentleman cites two very great *modern Names* for the Proof of these Assertions (Mr. Bingham and Dr. Waterland) yet I must take the Liberty to tell him, that they are not true, and have nothing in Antiquity and the primitive Writers to support them. For what are these *most ancient Creeds* that he talks of? Are they *Scripture Creeds*? If so, will he be so good as to point out some few of these, which were intended for *Catechumens only*, and which were so short and simple, as that the *Catechumens* were to be instructed in them, previously to Baptism, for many

<sup>u</sup> *Ch. Eng. Vind.* p. 25, 26.



many Days together, and even, as *Jerom* says, for *forty*. I can produce him Scripture Instances to prove, that though the Creeds which the *Catechumens* were to learn were very short, yet that they were baptized without half *forty Hours* previous Instruction. Or doth the Gentleman mean by the most ancient Creeds, such as were drawn up by those who succeeded the first Bishops and Pastors of the Church? If he should affirm that such of these as are left on Record, were originally intended for the Use of *Catechumens*, he will find it extremely difficult to produce any Proof of it. I will take on me to affirm that there is none, as will evidently appear to every one, who will take the Trouble to peruse them.

Mr. *Bingham*, to whom the World is much indebted for the *learned Collections* he hath made, as to the *Antiquities* of the Church, hath given us a Translation of several of the most ancient Creeds; beginning with that of *Irenæus*. I shall go higher, notwithstanding Bishop *Pearson's* Observation, that *the Writers before Irenæus do not formally deliver any Rule of Faith, used in their own Times*. For if that learned and reverend Prelate means, that they did not deliver any Rule of Faith, agreed upon by the common Consent of the Church, as an *authentick*, authoritative common Standard, 'tis undoubtedly true. But then this is equally true of *Irenæus*, and the Fathers after him; and the Writers before *Irenæus* did certainly deliver, in the Forms they have left us, *the common Principles of Christianity*, as they were then generally held in the Christian Church; and therefore, as they may afford some Entertainment and Profit to those who have not Leisure or Learning to consult the Originals, are not thrown all together in any Treatise that I have seen, and will afford me some material Reflections,

Reflections, pertinent to the present Controversy, I shall give them in their proper Order, making myself responsible for the Translation.

I shall begin with a few of those which are of *unquestionable Antiquity* and Authority, which, tho' they are very short, appear to me to be the more excellent for that very Reason; because the shorter they are, they are the more likely to be plain, and on that Account to be the more easily remember'd and understood.

The first is the Creed of SIMON PETER, and which was so far from being intended for *Catechumens* only, that 'tis declared to be the eternal *impregnable Foundation* of the Christian Church, and commended as such by a very great Personage. The Creed is: *Thou art Christ, the Son of the living God.* The Commendation given of it hath no Censure mixed with it, upon Account of its Shortness: *Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona; for Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven. And I say also unto thee, Thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.\**

St. PAUL hath also delivered a short, but comprehensive Summary of the Christian Faith. *Tho' there be that are called Gods, whether in Heaven or in Earth, as there be Gods many and Lords many; yet to us there is but one God the Father, of whom are all Things, and we in him; and one Lord Jesus Christ, by whom are all Things, and we by him.<sup>y</sup>* Or, as he elsewhere expresses it: *There is one Body and one Spirit; even as you are called in one Hope of your Calling: One Lord, one Faith, one Baptism. One God and Father of all, who is above all, and through all, and in you all.<sup>z</sup>*

In

\* *Matth.* xvi. 16, 17, 18.    <sup>y</sup> *1 Cor.* viii. 5, 6.    <sup>z</sup> *Eph.* iv. 4, 5, 6.



In the Epistle of BARNABAS<sup>a</sup> we have the following Summary of Christian Doctrine. *Consider therefore, Children, that the good Lord bath before discovered to us all Things, that we might know to whom we ought in all Things to give Thanks and Praise.* “ If therefore the Son of God, who is  
 “ Lord, and shall hereafter judge the Quick and  
 “ the Dead, suffered, that his Stripe might  
 “ quicken us; let us believe that the Son of God  
 “ could not suffer, but for us. And being also  
 “ crucified, he was made to drink Vinegar and  
 “ Gall—and offered the Vessel of his Spirit a Sa-  
 “ crifice for our Sins.” In the Close of his Epistle he speaks of *the Resurrection, and final Retribution*, at the Day of Judgment.

St. CLEMENT,<sup>b</sup> exhorting the *Corinthians* to Peace and Unity, uses this Argument: “ Have  
 “ we not one God, and one Christ, and one Spi-  
 “ rit of Grace, that was poured out upon us, and

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“ one

<sup>a</sup> Οὐκ ἐν νοεῖτε, τέκνα εὐφροσύνης, ὅτι πάντα ὁ καλὸς Κύριος προε-  
 φανεράσεν ἡμῖν, ἵνα γινώσκωμεν, ὡς κατὰ πάντα εὐχαριστέες ὀφειλομένην  
 αἰνεῖν. Εἰ ἐν ὁ υἱὸς τοῦ Θεοῦ, ὦν κύριος, καὶ μέλλων κρίνειν ζῶντας καὶ  
 νεκρούς, ἐπαθεν, ἵνα ἡ πλὴν ἑαυτοῦ ζωοποίησιν ἡμᾶς· πιστεύομεν, ὅτι  
 ὁ υἱὸς τοῦ Θεοῦ οὐκ ἠδύνατο παθεῖν, εἰ μὴ διὰ ἡμᾶς, ἀλλὰ καὶ σωθῶντες  
 ἐποτιζέτο ὅξει καὶ χολᾷ—ἐπὶ καὶ αὐτὸς ὑπὲρ τῶν ἡμετέραν ἀμαρτιῶν  
 ἡμελλε σκευὸς τοῦ πνεύματος προσφέρειν θύσια. *S. Barnab. Epist.*  
*c. 7.* Ὁ γὰρ ταῦτα ποιῶν, ἐν τῇ βασιλείᾳ τοῦ Θεοῦ δοξασθήσεται.  
 Ὁ ἐκεῖνος ἐκλεγόμενος, μετὰ τῶν ἐργῶν αὐτοῦ συναπολείται. Διὰ τὸ  
 ἀνάσας, διὰ τὸ ἀνταποδοσις. *Id. c. 21.*

<sup>b</sup> Ἰναὶ ἐρεῖς—ἡ οὐχὶ ἓνα Θεὸν ἐχομεν, καὶ ἓνα Χριστόν, καὶ ἐν  
 Πνεύματι τῆς χάριτος τὸ ἐκχυθεῖν ἐφ’ ἡμᾶς, καὶ μίαν κλήσιν ἐν Χριστῷ.  
*Clement. Epist. c. 46.* Εἰρήνη ἀπο παντοκράτορος Θεοῦ. *Init.*  
 Ὁ μὴ γὰρ δημιουργὸς καὶ δεσπότης τῶν ἀπαιτῶν. *c. 20.* Ἐπιδοκίμωται  
 διηνεκῶς ἡμῖν τὴν μέλλουσαν ἀνάσασιν ἐσεσθαι, ἢ τὴν ἀπαρχὴν ἐποιή-  
 σατο τὸν Κύριον Ἰησοῦν Χριστόν, ἐκ νεκρῶν ἀνάσας. *c. 24.* Τὸ σὴν-  
 τρεῖς τῆς μεγαλοσύνης τοῦ Θεοῦ ὁ Κύριος ἡμῶν Χριστός. *c. 16.* Ἐν λόγῳ  
 τῆς μεγαλοσύνης αὐτοῦ συνεστήσατο τὰ πάντα, καὶ ἐν λόγῳ δύναται  
 αὐτὰ καταστρέφειν. *c. 27.* αἷμα Χριστοῦ—ο, ἃ διὰ τὴν ἡμετέραν σωτη-  
 ρίαν ἐκχύθη. *c. 7.* εὐχόμεν Ἰησοῦν Χριστόν τοι ἀρχιερεῖα τοι προσφορῶν  
 ἡμῶν, τοι προσάτην καὶ βοηθὸν τῆς ἀσθενείας ἡμῶν. *c. 36, 24, 25,*  
*28, 35.* Οἱ λειτουργοὶ τῆς χάριτος τοῦ Θεοῦ διὰ πνεύματος ἁγίου ἐν  
 μετάνοιᾳ ἐλάλησαν. *c. 8.*

“ one Calling in Christ ? ” And though there be no other formal Rule of Faith delivered by him, yet the Heads of Doctrine that he mentions in other Parts of his Letter, put together, are these:  
 “ That God is Almighty, the universal Creator;  
 “ hath given many Proofs of the future Resur-  
 “ rection, and raised up Christ as the first Fruits  
 “ of it: That Christ is the Scepter of the Majesty  
 “ of God, the Word of his Greatness, by whom  
 “ he constituted all Things, and is able to destroy  
 “ them; that his precious Blood was shed for our  
 “ Salvation; that he is the High-priest of our  
 “ Offerings, and the Patron and Helper of our  
 “ Infirmities: That there shall be a future Resur-  
 “ rection, Judgment to come, and immortal Life,  
 “ and that the Ministers of Divine Grace spake of  
 “ Repentance by the Holy Spirit.”

The next I shall mention is that of St. IGNA-  
 TIUS,<sup>c</sup> in the *smaller Epistles* ascribed to him. *Close your Ears when any one speaks to you without* Jesus Christ, “ Who was of the Seed of David,  
 “ and was the Son of Mary; who was *truly* born,  
 “ eat and drank, was *truly* persecuted under Pon-  
 “ tius Pilate, was *truly* crucified and died, in the  
 “ View of Things in Heaven, and on Earth, and  
 “ under the Earth; who also *truly* rose from the  
 “ dead, his Father raising him up, as the Pattern  
 “ after which his Father will by him raise up us,  
 “ who believe in him, by Jesus Christ.”

In

<sup>c</sup> Καθιδέτε ουν, οταν υμιν χωρις Ιησϋ Χριστϋ λελητις, τϋ εκ γε-  
 νϋς Δαβιδ, τϋ εκ Μαρίας, ος αληθως εγεννητη, εφαιγεν τε και επιν,  
 αληθως εδιωχθη επι Ποτιϋ Πιλατε, αληθως εσταυρωθη και απεθανεν,  
 βλέπονταν των επουρανιϋν, επιγειαν, και υποχθονιαν, ος και αληθως  
 ερησθη απο νεκρω, εγειραντος αυτον τϋ πατρος αυτε, κατὰ ομοιωμα,  
 ως και ημας τϋς πιστευοντας αυτω εως εγειρω πατηρ αυτε :: Χρϋσϋ  
 λησε. S. Ignat. *Epist. ad Trall.* c. 9.



In the larger interpolated *Epistles*<sup>d</sup> we have the following Summary: *Beware that ye fall not into the Snares of vain Opinions, but be ye fully established* “ in Christ, begotten of the Father before all “ Ages, and afterwards born of the Virgin *Mary*, “ without Converse with Man; who lived holily, “ and healed all Manner of Disease and Infirmary “ amongst the People, and did Signs and Wonders for the Benefit of Men, and declared the “ one only true God, his Father, to those who “ had launched out into Polytheism, who suffered “ and endured the Cross, by Means of the murderous *Jews*, under *Pontius Pilate*, the Governor, and *Herod* the King, and died and rose “ again, and ascended into Heaven to him that “ sent him, and sat at his Right Hand, and shall “ come at the Conclusion of the Ages, with his “ Father’s Glory, to judge the Quick and the “ Dead, and render to every one according to “ his Works. He who fully knows and believes “ these Things is blessed.”

I shall add here the Heads of Doctrine, as we find them in two *supposititious Epistles*, ascribed, though falsely, to St. *IGNATIUS*. In that to the Christian Converts at *Tarsus*, the Author thus

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exhorts

<sup>d</sup> Θείω προφυλαττεισθαι υμας, μη εμπεσειν εις τα αγκιστρα της κενοδοξιας, αλλα πληροφροεισθαι εν Χριστω, τω προ παντων των αιωνων γεννηθεντι παρα τε πατρός, γεννωμενω δε υπερον εκ Μαρίας της παρθενος, διχα ομιλιας ανδρος, και πολιτευσαμενωσιν, και πασαν νοσον και μαλακίαν θεραπευσαντι εν τω λαω, και σημεία και τερατα ποιησαντα επ’ ευεργεσιών ανθρωπων, και τοις εξουκειλασιν εις πολυθειαν τον ενα και μονον αληθινον Θεον καταγγειλαντι, τον αυτου πατερα, και το πατρος υποσαντι, και προς των χριστοκτοων Ιουδαιων επι Ποντιου Πιλατου ηγεμονος και Ηρωδου βασιλευος, ολαυρον υποκειναντι, και αποθανοντι, και ανασταντι, και ανελθοντι εις της ερανος προς τον αποσειλαντα, και κατισθεντι εν δεξια αυτου, και ερχομενω επι συντελεια των αιωνων μετα δοξης πατρικης κειναι ζωντας και νεκρους, και αποδηναι εκαστω κατα τα εργα αυτου. Ταυτα ο γινος εν πληροφροια και πισευτας, μακαριοι. S. Ignat. Interp. Epist. ad Magneſian. c. II.

exhorts them : “ *Be ye entirely persuaded* “ that  
 “ Jesus the Lord was truly born of *Mary*, made  
 “ of a Woman, and truly crucified, and that the  
 “ same Person, who was born of a Woman, is  
 “ the Son of God, and he who was crucified  
 “ was the first-born of the Creation, and God the  
 “ Word, and that he made all Things. But that  
 “ this same Person *is not God over all*, and Father,  
 “ but his Son, and that he who hath put all Things  
 “ in Subjection, and is all in all, is one ; and he to  
 “ whom all Things are put in Subjection, is ano-  
 “ ther ; who also with all Things is put in Subjection.  
 “ But neither is he *a mere Man*, thro’ whom and  
 “ by whom all Things were made. How there-  
 “ fore should such a one be a mere Man, and  
 “ have the Beginning of his Existence from *Mary* ;  
 “ and not rather be God the Word, and the only  
 “ begotten Son ? And our Bodies shall also rise.”

The other Epistle is that to the *Philippians*,  
 falsely

Ἐπανταῶς γνωσκέτε, ὅτι Ἰησοῦς ὁ κυριὸς ἀληθῶς ἐγεννήθη ἐκ Μαρίας,  
 γυναικὸς ἐκ γυναικὸς, καὶ ἀληθεὶς αἰσαυράδην, καὶ ὅτι ὁ υἱὸς ὁ γενη-  
 θεὶς ἐκ γυναικὸς υἱὸς ἐστὶ Θεοῦ, καὶ ὁ σαυράδην πρωτοτοκὸς πάσης κτίσεως,  
 καὶ Θεὸς λόγος, καὶ αὐτοὶ ἐποίησεν τὰ πάντα· καὶ ὅτι οὐκ αὐτὸς ἐστὶν ὁ  
 ἐπὶ πάντων Θεὸς καὶ πατὴρ, ἀλλ’ υἱὸς ἐκείνου—ἕτερος ἐστὶν ὁ ὑπο-  
 τάξας, καὶ ὧν τὰ πάντα ἐν πασὶ, καὶ ἕτερος ὁ ὑπετάγη, ὃς καὶ μετὰ  
 πάντων ὑποτάσσεται. Καὶ ἐπεὶ φίλος ἀνθρώπου, ὁ δὲ ἐγώ, καὶ ἐν ἐμῇ  
 γενέσθαι τὰ πάντα—Πῶς ἐν ὁ τοιοῦτος, φίλος ἀνθρώπου, καὶ ἐκ  
 Μαρίας ἔχων τὴν ἀρχὴν τῆς ἐκείνου, ἀλλ’ οὐκ ὁ Θεὸς λόγος, καὶ μονογενὴς  
 υἱός ;—Ὅτι δὲ καὶ ἀπιστῶνται τὰ τωμάτα ἡμῶν. S. Ignat. *adscript.*  
*Epist. ad Tarsens.* c. 3, 4, 5, 6, 7.

Ἐν ταῦτα καὶ οἱ τῆς πίστεως στίχοι, ὡς Παῦλος ὑμᾶς ἐνθάρτει.  
 Εἰ γὰρ εἰς ἐστὶν ὁ τῶν ὅλων Θεός, ὁ πατὴρ τῆς Χριστοῦ, ἐξ οὗ τὰ πάντα·  
 εἰς δὲ καὶ ὁ κυριὸς ἡμῶν, Ἰησοῦς Χριστός, ὁ τῶν ὅλων κυριός, δι’ οὗ τὰ  
 πάντα· ἐν δὲ καὶ πνεῦμα ἅγιον, τὸ ἐνεργήσαν ἐν Μωσῇ καὶ προφῆταις καὶ  
 ἀποστόλοις· ἐν δὲ καὶ τὸ βάπτισμα, τὸ εἰς τὴν θάνατον τῆς κυρίου διδο-  
 μένον· μία δὲ καὶ ἐκλεκτὴ ἐκκλησία· μία ὀφείλει εἶναι καὶ ἡ κατὰ Χριστὸν  
 πίστις—Εἰς ἐν Θεὸς καὶ πατὴρ, καὶ ὁ υἱός, ἔστιν τρεῖς· εἰς ὁ ὧν, καὶ ἐκ  
 ἐστὶ πλην αὐτοῦ, ὁ μόνος ἀληθινός—εἰς δὲ καὶ υἱός, λόγος Θεός·  
 εἰς δὲ καὶ ὁ παρακλητός—Οὐτε ἐν τρεῖς πατέρες, ὅτε τρεῖς υἱοί, ὅτε  
 τρεῖς παρακλητοί· ἀλλ’ εἰς πατὴρ, καὶ εἰς υἱός, καὶ εἰς παρακλητός.  
 Διὸ καὶ κυρίως—ἐνείκα το βεβαίως—ὅτε εἰς εἰς τριωνύμιον, ὅτε εἰς  
 τρεῖς



falsely ascribed also to Ignatius. Continue, says the Writer of it, *in the same Canon, or Rule of Faith.* “ For if there is one God of all Things, the Father of Christ, of whom are all Things; and one who is our Lord Jesus Christ, Lord of all Things, by whom are all Things, and one Holy Spirit, that wrought in *Moses*, and the Prophets and Apostles; and one Baptism, which is administered into the Death of the Lord, and one elect Church, there ought also to be one Faith, as to Christ. There is therefore one God and Father, and not two, nor three; one who is, and there is none besides him, the only true one. There is also one Son, God the Word, and one Comforter. So that there are not three Fathers, nor three Sons, nor three Comforters; but one Father, one Son, and one Comforter. Wherefore we are baptized, not into one with three Names, nor into three that were made Men, but into three of the same Honour. For one only was made Man, not the Father, nor the Comforter, but the Son only; not in Appearance or delusive Shew, but in Truth. And he who was God the Word, was born as a Man, with a Body, of the Virgin, without Converse with a Man. He was therefore truly born, he truly grew, he truly eat and drank, was truly crucified and died, and rose again.” *He who believes these Things, as they are,*

τρεις ενανθρωπησανται, αλλ' εις τρεις ομοτιμους. Εις γαρ ο ενανθρωπησας, οτι ο πατηρ, οτι ο παρακλητης, αλλα μον ουι· ο δακτυλος, ο φαντασια, αλλ' αληθεια—η γεννηθη ως ανθρωπος ο Θεολογος, μετα σωματος εκ της παρθενου, ανευ ομιλίας ανδρος—αληθως εν γεννηθη, αληθως ηυξηθη, αληθως εφαγε η επιεν, αληθως εταυρωθη η απεθανε η ανεση. Ο ταυτα πιστευσας, ως εχει, ως γεννηται, μακαριος. Ο ταυτα μη πιστων, εναντης, εχ ηττον των τον κυριον ταυρωσαντων. S. Ignat. *Adscript. Epist. ad Philippen.* cap. 1, 2, 3.

are, and as they were done, is blessed. He who believeth not these Things, is no less execrable than they who crucified the Lord.

POLYCARP, in his Epistle to the Philippians,<sup>c</sup> thus exhorts them: *Gird up your Loins*, “believing in him who raised our Lord Jesus Christ from the dead, and gave him Glory, and a Throne at his Right-hand, to whom all Things in Heaven and Earth are subject, whom every Spirit serves, who comes as the Judge of the Quick and Dead. He who raised him up from the dead, will also raise us up, if we do his Will and walk in his Commandments.”

The next ancient Writer I shall mention is JUSTIN MARTYR, who in several Places hath given us a short Summary of the Christian Doctrine, universally held by Christians. In his first *Apology*,<sup>b</sup> he says: *We confess ourselves Atheists, as to the Belief of those who are reputed Gods, but not as to the Belief of him* “who is the most true God, even the Father of Righteousness and Temperance, and all other Virtues, and free from all Mixture of Evil. But him, and the Son, who came from him, and hath taught us these Things, and that there is an Army of other good Angels that follow him, and are  
“like

<sup>c</sup> Διὸ ἀναζωσαμένοι τὰς εσθυίας θαλευσατε τῷ Θεῷ—πιστευσαντες εἰς τὸν ἐγειραντα τὸν κυρίον ἡμῶν Ἰησοῦν Χριστὸν ἐκ νεκρῶν, καὶ δόντα αὐτῷ δοξάν, καὶ θρόνον ἐκ δεξιῶν αὐτοῦ· ὡς υπεταγῇ τὰ πάντα ἐπουρανία καὶ ἐπιγεία, ὡς πάντα πνοὴ λατρεῖται, ὅς ἐρχεται κρίτης ζωντῶν καὶ νεκρῶν—ὁ δὲ ἐγειρας αὐτὰν ἐκ νεκρῶν, καὶ ἡμᾶς ἐγείρει, εἰάν ποιῶμεν τὸ θελήμα, καὶ ποριωμεθα ἐν ταῖς ἐντολαῖς αὐτοῦ. S. Polycarp. *Epist. ad Philipp.* c. 2.

<sup>b</sup> Ομολογοῦμεν τὰν τοιούτων νομιζομένων Θεῶν ἄθεοι εἶναι, ἀλλ' ἔχει τὴν ἀληθείαν, καὶ πατὴρ ὁ δικαιοσύνης καὶ σωφροσύνης, καὶ τὰν ἀλλῶν ἀρετῶν, ἀνεμίχτες τὴν κακίας Θεοῦ· ἀλλ' ἐκείνον τε, καὶ τὸν παρ' αὐτοῦ υἱὸν ἐλθόντα, καὶ διδάξαντα ἡμᾶς ταῦτα, καὶ τὸν τῶν ἀλλῶν ἐπομνησκόν καὶ ἐξομωμεν ἁγαθὸν ἀγγέλων σῖζατορ, πνεῦμα τε τὸ προφητικὸν τίδομεθα καὶ προσκυνῶμεν. *Apol.* i. p. 11. Edit. Thirlb.



“ like to him, and also the prophetick Spirit, we  
“ worship and adore.”

In the same *Apology*<sup>i</sup> he gives another Confession of the common Christian Faith: “ We think God,  
“ the Maker of all Things, to be somewhat more  
“ excellent than any Objects liable to change, and  
“ we affirm, that all Things were created and  
“ adorned by God—that the Souls of bad Men  
“ are sensible after Death, and punished, but  
“ that the Souls of the Good, being freed from  
“ Punishment, live happily—that we ought not  
“ to worship the Works of Mens Hands—that  
“ the Word, who is the first Production of God,  
“ was begotten without any Mixture, even Jesus  
“ Christ our Master, and that he was crucified,  
“ and died, and rose again, and ascended into  
“ Heaven.”

In his second *Apology*,<sup>k</sup> he says: “ The Father  
“ of all Things, because he is unbegotten, can  
“ have no Name: For the Terms Father, and  
“ God, and Creator, and Lord, and Master;  
“ are not Names, but Appellations taken from  
“ his

<sup>i</sup> Ημεις δε κρείττον τι των μεταβαλλομενων νοημεν τον παντων ποιητην Θεον—υπο Θεω παντα κεκοσμησθαι η γεγενησθαι—δε κολαζεσθαι, εν αισθησει η μιση θανατον εχας, τας των αδικων ψυχας, τας δε των σπυδαίων απηλλαγμενας των τιμωριων ευ διαγειν—μη δειν χειρων ανθρωποις προσκυνειν—η τον λογον, ο εσι πρωτον γεννημα τε Θεου, ανευ επιμιξιας φασκειν ημας γεγενησθαι, Ιησυν Χριστον τον διδασκαλον ημων, η τελον σκυρωθεντα, η αποθανοντα, η αναστανητα, ανεληλυθεντα εις τον θρανον. *Id. ibid.* p. 30, 31.

<sup>k</sup> Ονομα δε τα παντων πατρι θιον, αγεννηλον οντι, ουκ εστιν. —Το δε πατρις η Θεος η κτιστης η κυριος η δεσποτης, εκ ονοματια εστιν, αλλ' εκ των ευκαιων η των εργαν προσησεις. Ο δε υιου εκεινς, ο μου λεγομενου κυριως υιου, ο λογον προ των ποιηματιων η συνων η γεννωμενου, οτε την αρχην δι' αυτου παντα εκτισε η εκοσμησε, Χριστου μιν, καλα το κεχειρισθαι η κοσμησθαι τα παιδια δι' αυτου τον Θεον, λεγεσθαι—Ιησους δε η ανθρωπος η σωτηρ ονομα και σημασιαν εχει. Και γαρ και ανθρωπος—γενοις, καλα την τε Θεω και πατρι βελην αποκηδεεις υπερ των πιστευοντων ανθρωπων, και καλαλυσει των δαιμωνων. *Apol.* 2. p. 114, 115.

“ his Benefits and Works. But his Son, who only  
 “ is properly called Son, the Word being present  
 “ with and born of him, before all Creatures,  
 “ when in the Beginning he made and adorned  
 “ all Things by him, is called Christ, because  
 “ God by him formed and adorned all Things,  
 “ and Jesus, which hath the Name and Significa-  
 “ tion of a Man and Saviour. For he was made  
 “ Man, and brought forth according to the Will  
 “ of God, even the Father, upon Account of  
 “ Men who should believe in him, and for the  
 “ Subversion of Devils.”

Other Passages of like Nature might be produced from this *Father*, but as they are much the same with those already cited, without any material Difference, I shall only refer to<sup>1</sup> the Places where they may be found.

Agreeable to the foregoing Accounts is the *Creed* preserved to us in the Writings of IRENÆUS. *The Church*, says he, *although dispersed through the whole World, to the Ends of the Earth, yet hath received from the Apostles and their Disciples, that Faith which is* “ in one God the Father Almighty, the Maker of Heaven, Earth, the Seas, and all Things that are therein; and in one Jesus Christ, the Son of God, who was made Flesh for our Salvation; and in one Holy Spirit, that preached by the Prophets the Dispensations and Appearances, the being born of a Virgin, and the Suffering, and Resurrection from the Dead, and the Assumption of the beloved Christ Jesus our Lord in the Flesh into the Heavens, and his Coming from the Heavens in the Glory of his Father, to gather all Things into one, and to raise the Flesh of  
 “ every

<sup>1</sup> *Apol. 1. p. 50, 76. Dialog. cum Tryphon. p. 320, 321;*



“ every Man, that to Jesus Christ our Lord, and  
 “ God, and Saviour, and King, according to the  
 “ good Pleasure of the *invisible* FATHER, every  
 “ Knee should bow of Things in Heaven, and on  
 “ Earth, and under the Earth, and every Tongue  
 “ should confess to him, and that he may exercise  
 “ righteous Judgment upon all, and send the  
 “ spiritual Things of Wickedness, and the Angels  
 “ that transgressed, and became Apostates, and  
 “ all ungodly, unjust, lawless, and blasphemous  
 “ Men into everlasting Fire; but give Life to  
 “ the righteous, and holy, and those that keep  
 “ his Commands, and abide in his Love, some  
 “ from the Beginning, and others after Repentance,  
 “ granting them Immortality, and obtaining for  
 “ them eternal Glory.”<sup>m</sup>

Concerning this excellent Summary of the  
 Christian Faith, the venerable Father<sup>n</sup> adds: *The*  
 O *Church,*

<sup>m</sup> Ἡ μὲν Εκκλησία, καίπερ καὶ ὅλης τῆς οἰκουμένης, εἰς περὶ αὐτῆς  
 τῆς γῆς, διεσπαρμένη, παρὰ δὲ τῶν Αποστόλων, καὶ τῶν ἐκεῖναι μαθη-  
 τῶν παραλαβούσα τὴν εἰς ἓνα Θεὸν Πατέρα παγκράτορα, τὸν πεποιηκότα  
 τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὰς θάλασσας, καὶ πάντα τὰ ἐν αἰνοῖς, πίστιν  
 καὶ εἰς ἓνα Χριστὸν Ἰησοῦν, τὸν υἱὸν τοῦ Θεοῦ, τὸν σαρκωθέντα ὑπὲρ τῆς  
 ἡμετέρας σωτηρίας· καὶ εἰς Πνεῦμα Ἅγιον, τὸ διὰ τῶν προφητῶν κεκη-  
 ρυχθὲν τὰς οἰκονομίας, καὶ τὰς ἐλευθείας, καὶ τὴν ἐκ Πατρὸς γεννησίν,  
 καὶ τὸ παῖδον, καὶ τὴν ἐγερσίν ἐκ νεκρῶν, καὶ τὴν ἐνσαρκίαν εἰς τὸς  
 ἑβραῖους ἀναληψίν τε ἡγαπημένῃ Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, καὶ τὴν ἐκ  
 τῶν οὐρανῶν ἐν τῇ δόξῃ τε πατρὶ παρῶσαν αὐτοῦ, ἐπὶ τὸ ἀνακεφαλαιώ-  
 σασθαι τὰ πάντα, καὶ ἀναστῆσαι πᾶσαν σάρκα πάσης ἀνθρωπότητος,  
 εἰς Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, καὶ Θεῷ, καὶ σῶτῃρι, καὶ βασιλεῖ,  
 καλὰ τὴν εὐδοκίαν τοῦ Πατρὸς κοράσας, παντοῦ καμψήν ἐπὶ ἑβραίων, καὶ  
 ἐπιγίων, καὶ καλὰ χθόνιων, καὶ πᾶσα γλῶσσα ἐξομολογησῆναι αὐτῷ,  
 καὶ κρίναι δικαίαν ἐν τοῖς πᾶσι ποιῆσθαι τὰ μὲν πνευματικά της πονη-  
 ρίας, καὶ ἀγγέλους παραδεδωκότας, καὶ ἐν ἀποστασία γεγονότας, καὶ  
 τοὺς ἀσπίδας, καὶ ἀδικεῖς, καὶ ἀνομους, καὶ βλασφημοὺς τῶν ἀνθρώπων  
 εἰς τὸ αἰώνιον πῦρ τιμῆς. Τοῖς δὲ δικαίοις καὶ ὁσίοις, καὶ τὰς ἐθολὰς  
 αὐτοῦ τείνῃ, καὶ ἐν τῇ ἀγάπῃ αὐτοῦ διαμεινῇ, τοῖς ἐπ’ ἀρχῆς,  
 τοῖς δὲ ἐκ μετανοίας, ζωὴν χαρισάμενον, ἀφάρτατον δωρησῆναι, καὶ  
 δοῦναι αἰώνιον περιποίησιν. Iren. *advers. Hæres.* l. i. c. 2.

<sup>n</sup> Τίς το το κηρυγμα παρεληφθια, καὶ ταύτην τὴν πίστιν ἡ Εκκλησία,  
 καίπερ ἐν ὅλῳ τῷ κόσμῳ διεσπαρμένη, ἐπιμελῶς φυλάσσει, ὡς ἓνα οἶκον  
 οἰκοῦσα.

Church, though dispersed through the whole World, having had this Faith preached to it, and received it, carefully preserves it, as though she inhabited one House; and in like Manner believes these Things, as though she had one Soul, and the same Heart; and with one Consent preaches and teaches and delivers these Things, as though she possessed one Mouth. For though there are different Languages in the World, yet the Virtue of the Tradition is one and the same; for neither the Churches established in Germany, nor in Spain, Gaul, in the East, in Egypt, in Libya, nor in the Middle of the World, do believe or teach otherwise. But as the Sun, the Creature of God, is one and the same throughout the World, so the preaching of the Truth every where appears, and enlightens all Men who are willing to come to the Knowledge of the Truth. For neither any of those Governors of the Church, who excell in Speech, will speak other than these Things; for no one is above his Master; neither he that is weak in Speech will say less than what is delivered to him. For since there is one and the same Faith, neither he who is able to speak much of it will say more, nor he who can speak little will say less.

The

ειχστα· και ομοίως πίστευει τέλει, ως μίαν ψυχήν και την αὐτὴν ἐχέστα καρδίαν· και συμφωνῶς ταῖα κηρύσσει, και διδάσκει και παραδίδωσιν, ως ἐν σῶμα κεκλήμενη. Καὶ γὰρ αἱ κατὰ τον κόσμον διαλεχτοὶ ανομοίαι, ἀλλ' ἡ δύναμις τῆς παραδόσεως μία και ἡ αὐτή. Καὶ εἴτε αἱ ἐν Γερμανίαις ἰδρυμέναι ἐκκλησίαι ἀλλὰς πεπιστευκάσιν, ἡ ἀλλὰς παραδιδάσιν, εἴτε ἐν ταῖς Ἰηρυσταῖς, εἴτε ἐν Κελτοῖς, εἴτε κατὰ τὰς Ἀνατολάς, εἴτε ἐν Αἰγύπτῳ, εἴτε ἐν Λιβύῃ, εἴτε αἱ κατὰ μίαν τὴν κόσμον ἰδρυμέναι· ἀλλ' ὡς περὶ οὐλίου τοῦ κλίματος τῆς Θεοῦ ἐν ὅλῳ τῷ κόσμῳ εἰς ἡ αὐτὴν, εἴω καὶ τοῦ κηρύγματος τῆς ἀληθείας παύλαχθ φαίνει, καὶ φωτίζει πάντας ἀνθρώπους τῆς βελομένης εἰς ἐπιγνώσιν ἀληθείας εἰλθεῖν. Καὶ εἴτε οὐ πάντοθεν ἐν λόγῳ τῶν ἐν ταῖς ἐκκλησίαις προεστώτων, εἴτε καὶ τέλει εἴτε· ὅθεν γὰρ ὑπερὶ τον διδασκαλοὶν ὅτε οὐ σφθίνης ἐν τῷ λόγῳ ἐλαττώσει την παραδосιν. Μίας γὰρ καὶ τῆς αὐτῆς πίστεως ὁσῆς, εἴτε οὐ πολὺ περὶ αὐτῆς δύναμις· εἴτε οὐ τὸ ὀλίγον, ἐλαττοῖνῃσε. Iren. ad-vers. Hæres. c. 3.



The same Father<sup>o</sup> thus delivers himself in another Place: *Since these Things are thus demonstrated, we ought not to seek that Truth from others which may easily be had from the Church, since the Apostles have most fully brought into it all Things relating to the Truth, as into a rich Depository.—If they had not left us their Writings, ought we not to follow that Order of Tradition which they delivered to those to whom they committed the Churches? To this Appointment many of those barbarous Nations have assented, who believe in Christ, having Salvation written by the Spirit in their Hearts, without Paper or Ink, diligently preserving the ancient Tradition, and believing “ in God, the Maker of “ Heaven and Earth, and of all Things that are “ in them by Christ Jesus the Son of God; who, “ because of his most eminent Love to his own*

O 2

“ Work,

° Tantæ igitur Ostensiones cum sint, non oportet adhuc quærere apud alios Veritatem, quam facile est ab Ecclesia sumere; cum Apostoli, quasi in Depositorium dives, plenissime in eam contulerint omnia quæ sunt Veritatis.—Quid autem si neque Apostoli quidem Scripturas reliquissent nobis, nonne oportebat Ordinem sequi Traditionis, quam tradiderunt iis, quibus committebant Ecclesias? Cui Ordinationi assentiunt multæ Gentes Barbarorum, eorum qui in Christo credunt, sine Charta vel Atramento scriptam habentes per Spiritum in Cordibus suis Salutem, et veterem Traditionem diligenter custodientes: In unum Deum credentes Fabricatorem Cœli & Terræ, et omnium quæ in iis sunt per Christum Jesum Dei Filium; qui propter eminentissimam erga Figmentum suum Dilectionem, eam quæ esset ex Virgine Generationem sustinuit, ipse per se Hominem adunans Deo, & passus sub Pontio Pilato, & resurgens, & in Claritate receptus, in Gloria venturus Salvator eorum qui salvantur, & Judex eorum qui judicantur, & mittens in Ignem æternum Transfiguratores Veritatis, & Contemptores Patris sui & adventus ejus. Hanc fidem qui sine Literis crediderunt, quantum ad Sermonem nostrum Barbari sunt, quantum autem ad Sententiam & Consuetudinem & Conversationem, propter Fidem perquam sapientissimi sunt, & placent Deo, conversantes in omni Justitia & Castitate & Sapientia. *Iren. advers. Hæres. lib. 3. c. 4.*

“ Work, submitted to be born of a *Virgin*, him-  
 “ self uniting by himself Man to God, suffering  
 “ under *Pontius Pilate*, rising again, and being  
 “ received into Glory, and shall come in Glory  
 “ as the Saviour of them that are saved, and the  
 “ Judge of those who are judged, sending into  
 “ eternal Fire the Corrupters of the Truth, and  
 “ the Contemners of his Father’s and his own  
 “ Coming.” *This Faith, they who have received*  
*unwritten, though as to Language they may be Bar-*  
*barians, yet as to Principle, Manners and Life, by*  
*reason of their Faith are most truly wise, and please*  
*God, and live in all Justice, Chastity and Wisdom.*

ATHENAGORAS,<sup>p</sup> in his *Legation* for the Chri-  
 stians, to *Mark Antonine* and *Commodus*, hath left  
 us several Summaries of the Christian Faith, the  
 principal of which I shall mention, referring only  
 to the others. He tells them : *We are no Atheists.*

“ We

ῥ Το μὲν ἐν ἀθεοῖς μὴ εἶναι, ἐνὸς τὸν ἀγενήτην καὶ αἰδῶν καὶ ἀσώτῳ  
 καὶ ἀπαθὴ καὶ ἀκατέλητον καὶ ἀχωρήτῳ, νῶ μοι καὶ λογῶ καὶ αἰσθησι-  
 μοι, ὡς καὶ καλλεῖ καὶ πνεύματι καὶ δυνάμει ἀνεκδιήγητῳ περὶεχομένῳ,  
 ὑφ’ οὗ γιγνέσθαι τὸ παντὶ διὰ τὴν αὐτοῦ λόγον, καὶ διακρίσθαι καὶ συγ-  
 κρεῖσθαι, Θεὸν ἀγορεύς ἡμῶς μοι δεικνύει. Νομῶν γὰρ καὶ υἱὸν τῆς  
 Θεοῦ—ἀλλ’ ἐστὶν ὁ υἱὸς τῆς Θεοῦ Λόγος τῆς Πατρὸς, ἐν ἰδίᾳ καὶ ἑνερῳ.  
 Πρὸς αὐτὴν γὰρ καὶ δι’ αὐτὴν πάντα ἐγένετο, ἐν οὗ τῆς Πατρὸς καὶ  
 τῆς υἱοῦ οὐκ ἐστὶν τῆς υἱοῦ ἐν πατρὶ, καὶ πατρὸς ἐν υἱῷ, ἐνότητι καὶ δυνάμει  
 πνεύματος. Νῦν καὶ λόγος τῆς πατρὸς ὁ υἱὸς τῆς Θεοῦ—πρῶτον γεν-  
 νήμα ἐστὶν τῷ πατρὶ, ὡς γενόμενον, ἐξ ἀρχῆς γὰρ ὁ Θεὸς νῦν αἰδῶν  
 ὦν, εἶχεν αὐτὸν ἐν αὐτῷ τὸν λόγον, αἰδῶς λογικῶν ὦν, ἀλλ’ ὡς τῶν  
 υλικῶν συμπαντῶν—ἰδεῖν καὶ ἐνέργειαν εἶναι προσελθόν—καὶ αὐτὸ το ἐνέργειαν  
 τοῖς ἐκφάνεσι προφῆτικῶς ἁγίου πνεύματος, ἀποφρονεῖν εἶναι φάμεν τῆς  
 Θεοῦ, ἀποφρονεῖν, καὶ ἐπαναφρονεῖν, ὡς ἀκίαντα ἡμεῖς—ἀλλὰ καὶ πληθύνει.  
 Ἀγγέλων καὶ Δεϊμονῶν φάμεν, ὡς ὁ ποιητὴς καὶ δημιουργὸς κόσμου Θεὸς,  
 διὰ τὴν πατρὸς αὐτοῦ λόγον, διενεμεν, καὶ διέταξε περὶ τὰ στοιχεῖα εἶναι καὶ  
 τὰς ἐξουσίας, καὶ τὸν κόσμον, καὶ τὰ ἐν αὐτῷ, καὶ τὴν ἐξουσίαν ἐξουσίαν.—  
 ἀλλ’ ἐπεὶ πίπτεισθε οὐκ ἐστὶν παντὶ τῆς ἐμπροσθεν βίβλος λογὸν τῷ πεποι-  
 ηκότι καὶ ἡμᾶς καὶ τὸν κόσμον Θεῷ—ἐστὶν τηλικῶν πεισθέντων κακῶν ἐν-  
 ταυτὰ νομιζόντες, καὶ τῆς ψυχῆς ἡμῶς ἀφαιρῶναι τινες, ὡν ἐκεῖ κορ-  
 μῶν—παρα τὴν μεγάλην δικαιοσύνην. *Athenag. Legat. pro Chri-*  
*stian. p. 37, 38, 39, 40, 41, 44. Vide etiam p. 19, 21, 22, 46, 96.*  
*Edit. Dechair. Oxon.*



“ We acknowledge one God, unbegotten and  
“ eternal, and invisible, without Passions, in-  
“ comprehensible, immense, to be comprehended  
“ by the Mind and Reason only, encompassed  
“ with Light, and Beauty, and Spirit, and in-  
“ effable Power, by whom the Universe is formed  
“ through his Word, and adorned and preserved.  
“ We acknowledge also the Son of God. And  
“ the Son of God is the Word of the Father in  
“ Idea and Operation : For by him and through  
“ him were all Things made, the Father and the  
“ Son being one ; the Son being in the Father,  
“ and the Father in the Son, by the Unity and  
“ Power of the Spirit. The Son of God is the  
“ Mind and Word of the Father ; the first Pro-  
“ duction of the Father ; not as made ; for God  
“ from the Beginning being an eternal Mind, had  
“ within himself Reason, being ever rational ;  
“ but coming forth as the exemplar and effective  
“ Power of all Things.—We say farther, that the  
“ Holy Spirit, which operates in those who de-  
“ liver Prophecies, is an Efflux of God, flowing  
“ from him, and being carried back to him, as a  
“ Ray of the Sun.—Besides this we say there is a  
“ Multitude of Angels and Ministers, whom God,  
“ the Maker and Creator of the World, by his  
“ own Word distributes, and orders to take care  
“ of the Elements, and Heavens, and the World,  
“ and the Things that are therein, and their good  
“ Order.—And because we are persuaded that we  
“ must give an Account of our whole Life here,  
“ to God that made us and the World, we count  
“ that even the Loss of our Lives is no Evil, when  
“ compared with what we shall hereafter receive  
“ from the Great Judge.”

CLEMENS of *Alexandria*<sup>a</sup> hath no where delivered any direct regular Formulary of Belief; but yet hath said enough to shew what were his Sentiments as to the great distinguishing Articles of Christianity. “We ought, says he, truly to believe in the Son, that he is a Son, and that he came, and how, and for what Reason, and concerning his Passion. For ’tis necessary to know who is the Son of God. For the Father is not without the Son; for his being Father implies he is Father of the Son, and the Son is a true Teacher of the Father. And in order to believe in the Son ’tis necessary to know the Father, to whom the Son is referred; and to know the Father, that we believe in the Son, because the Son of God teaches him.” *For through Faith the Father comes to be known by us through the Son. For the Knowledge of the Son and Father, according to the genuine Rule of Knowledge, is the Attainment and Comprehension of Truth by the Truth.*

The next I shall mention is TERTULLIAN,<sup>r</sup> who thus delivers his own Sense, and no Doubt the common

<sup>a</sup> Πιστευσαι μιν αληθειας τω νω δει, οτι τε υιου, η ολιγηθεν, η πως, η δια τι, η περι τω Πατρεσιν γιναναι δε αναγκη, τις εστιν ο υιου του Θεου—η μην εδε ο πατηρ ανευ υιου. Αλλα γαρ τω πατηρ, υιου πατηρ υιου δε περι πατρους αληθους διδασκαλός. Και ινα τις πισευση τω νω, γιναναι δει τον πατερα, προ ου η ο υιου αυτις τε να τον πατερα προ γινωμιν, πισευσται δει τω νω, οτι ο τε Θεος υιου διδασκει. Εκ πισεως γαρ εις γνωσιν δια υιου πατηρ. Γνωσις δε υιου η πατρους η κατὰ τον κανονα τον γνωσικον, τον τω οτι γνωσικον, επιβολη η διαληψις εστιν αληθειας, δια της αληθειας. *Strom. lib. 5. Init.*

<sup>r</sup> Regula quidem Fidei una omnino est, sola immobilis & irreformabilis, credendi scilicet in unicum Deum omnipotentem Mundi Conditorum, & Filium ejus Jesum Christum, natum ex Virgine Maria, crucifixum sub Pontio Pilato, tertia Die resuscitatus a mortuis, receptum in Cœlis, sedentem nunc ad dexteram Patris, venturum judicare Vivos & Mortuos per Caras etiam Resurrectionem. Hac Lege Fidei manente, cæ-



common Sense of the Christians of his own Times, as to the essential Articles of Belief. *There is,* says he, *one only Rule of Faith, unalterable and incapable of Amendment, viz. “ of believing in one* “ only God omnipotent, the Creator of the “ World, and in his Son Jesus Christ, born of “ the Virgin *Mary*, crucified under *Pontius Pilate*, “ raised from the Dead on the third Day, received into Heaven, now sitting at the Right-hand “ of the Father, and who shall come to judge the “ Quick and the Dead, by the Resurrection of “ the Flesh.” *Whilst this Law of Faith remains, other Things relating to Discipline and Practice will admit of After-correction, by means of the Grace of God operating and assisting even to the End.*

In another Place<sup>s</sup> he thus delivers himself in somewhat different Terms. *This is the Rule of Faith by which we believe,* “ That there is one “ only God, and no other besides the Creator of “ the World, who produced all Things out of “ nothing, by his Word which he sent forth the “ first

tera jam Disciplinæ & Conversationis admittunt Novitatem Correctionis, operante scilicet & proficiente usque in Finem Gratia Dei. *De Veland. Virgin. c. 1.*

<sup>s</sup> Regula est autem Fidei—illa scilicet qua creditur : Unum omnino Deum esse, nec alium præter Mundi Conditorum, qui Universa de nihilo produxerit per Verbum suum primo omnium demissum. Id Verbum Filium ejus appellatum, in Nomine Dei varie visum a Patriarchis, in Prophetis semper auditum, postremo delatum ex Spiritu Patris Dei & Virtute, in Virginem Mariam, Carnem factum in Utero ejus, & ex ea natum egisse Jesum Christum: Exinde prædicasse novam Legem & novam Promissionem Regni Cælorum, Virtutes fecisse, fixum Cruci, tertia Die resurrexisse, in Cælos receptum sedisse ad dexteram Patris, misisse Vicariam Vim Spiritus Sancti, qui credentes agat, venturum cum Claritate ad sumendos Sanctos in Vitæ æternæ & Promissorum cælestium Fructum, & ad Profanos adjudicandos Igni perpetuo, facta utriusque Partis Resuscitatione cum Carnis Restitutione, *Id. de Præscript. Hæret. c. 13.*

“ first of all Things. This Word is called his  
 “ Son, who at different Times appeared to the  
 “ Patriarchs in the Name of God, was always  
 “ heard, *i. e. always spake* by the Prophets, and  
 “ at length came down, by the Spirit and Power  
 “ of God the Father, into the Virgin *Mary*, was  
 “ made Flesh in her Womb, and born of her be-  
 “ came Jesus Christ. After this he preached a  
 “ new Law, and a new Promise of the Kingdom  
 “ of Heaven, did Miracles, was fixed to the Cross,  
 “ rose the third Day, being taken up into Hea-  
 “ ven sat at the Right-hand of God, sent the  
 “ Power of the Holy Spirit in his Stead to guide  
 “ those that believe, shall come in Glory to receive  
 “ the Saints to the Enjoyment of eternal Life and  
 “ the heavenly Promises, and to adjudge the Un-  
 “ godly to perpetual Fire, the one and the other  
 “ being raised up with the Restoration of their  
 “ Fleshly Bodies.”

In his Treatise against *Praxeas* he thus expresses himself. “ We believe one only God. But un-  
 “ der this Dispensation, which we call *the Œco-*  
 “ *nomy*, that of this only God his Word is also  
 “ his Son, who proceeded from him, by whom all  
 “ Things were made, and without whom nothing  
 “ was

† Unicum quidem Deum credimus; sub hac tamen Dispensatione, quam Œconomiam dicimus, ut unici Dei sit & Filius Sermo ipsius, qui ex ipso processerit, per quem Omnia facta sunt, & sine quo factum est nihil. Hunc missum a Patre in Virginem, & ex ea natum Hominem & Deum, Filium Hominis & Filium Dei, & cognominatum Jesum Christum. Hunc passum, hunc mortuum, & sepultum secundum Scripturas, & resuscitatum à Patre, & in Cœlos resumptum, sedere ad dexteram Patris, venturum judicare Vivos & Mortuos; qui exinde misit, secundum Promissionem suam, a Patre Spiritum Sanctum, Paracletum, Sanctificatorem Fidei eorum qui credunt in Patrem & Filium & Spiritum Sanctum. Hanc Regulam ab Initio Evangelii decucurisse, etiam ante priores quosque Hæreticos. *Advers. Praxeam, c. 2.*



“ was made. That he was sent by the Fa-  
 “ ther into the Virgin *Mary*, and of her was born  
 “ both Man and God, the Son of Man and Son  
 “ of God, and was called *Jesus Christ*; that he  
 “ suffered, that he was dead and buried according  
 “ to the Scriptures, and raised by the Father, and  
 “ taken into Heaven, that he sits at the Right-  
 “ hand of the Father, shall come to judge the  
 “ Quick and the Dead; that he sent from thence,  
 “ according to his Promise, the Holy Spirit, the  
 “ Comforter from the Father, the Sanctifier of  
 “ the Faith of those who believe in the Father,  
 “ and Son, and Holy Spirit.” *This Rule hath run  
 down to us from the Beginning of the Gospel, even  
 before the Time of any of the former Hereticks.*

In a Treatise concerning the *Charismata*, or  
 Gifts of the Spirit, ascribed to St. HIPPOLYTUS,<sup>u</sup>  
 we have the following Formulary or Creed : *There  
 is no one, who through Christ believes in God, who  
 hath not received a spiritual Gift ; —for “ To be-  
 “ lieve in God the Father through Christ, is the  
 “ Gift of God—and also to believe, that by the  
 “ good Pleasure of God the only Begotten, who  
 “ was before Ages, was in the last Time born of a  
 “ Virgin, without her Converse with Man, and  
 “ that he lived and acted as a Man without Sin,  
 “ fulfilling all the Righteousness of the Law, and*

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“ that

<sup>u</sup> Οὐκ εἰν ἀνθρώπος, πιστεύσας διὰ Χριστοῦ εἰς τὸν Θεόν, ὃς οὐκ εἰληφε  
 χάρισμα πνευματικόν, αὐτοῦ τε γὰρ—πιστεύσαι Θεῷ πατρὶ διὰ Χριστοῦ,  
 χάρισμα εἰς Θεόν—καὶ πιστεύσαι ὅτι εὐδοκία Θεοῦ, ὁ πρὸ αἰώνων ᾠονο-  
 γητής, ἐν ὑστερῷ καιρῷ ἐκ παρθένου γεγενῆσθαι διχα ὁμιλίας ἀνδρός, καὶ  
 ὅτι ἐπολιεύσατο ὡς ἀνθρώπου ἀνευ ἁμαρτίας, πληρώσας πᾶσαν τὴν  
 δικαιοσύνην τὴν τοῦ νόμου, καὶ ὅτι συγχωρησεί Θεὸς σώζον υπερμείνειν, αἰσ-  
 χυνῆς καὶ ἀφρονήσας ὁ Θεὸς Λόγος, καὶ ὅτι ἀπεθάνε, καὶ ἔλαφε, καὶ ἀνέστη,  
 διὰ τριῶν ἡμερῶν, καὶ μετὰ τὴν ἀνάστασιν τεσσαράκοντα ἡμέρας παρὰ-  
 μέινας τοῖς ἀποστόλοις, καὶ πληρώσας πᾶσαν διὰλαξιν ἀνελήφθη ἐπ’ ὁ  
 ψέσιν αὐτῶν πρὸς τὸν ἀποστείλαντά αὐτὸν Θεόν καὶ πατέρα· ὁ ταῦτα πιστεύ-  
 σας, ἔχ ἀπλῶς, ὁδὲ ἀλογως, ἀλλὰ κρείσσει καὶ πληροφορία, χάρισμα  
 εἰληφέν ἐκ Θεοῦ. Hippolyt. Oper. V. I. p. 246. Edit. Fabric.

“ that by God’s Permission God the Word *endured the Cross, despising the Shame*, and that he died and was buried, and rose again in three Days, and abode with his Disciples after his Resurrection for forty Days, and having fulfilled every Thing commanded him, was taken up in their View to God even the Father who sent him:” *He that believes these Things, not simply and irrationally, but with Judgment and full Assurance, hath received the Gift from God.*

The same Father,\* in his Tract against *Noetus*, if it be his, gives a like Formulary of Belief, tho’ with some little Variation: “ We truly know one God. We know Christ, we know that the Son suffered as he suffered, that he died as he died, that he rose on the third Day, that he is at the Right-hand of the Father, and that he shall come to judge the Quick and Dead.” *These Things we affirm, which we have learnt.*

ORIGEN <sup>y</sup> hath left us the following Summary of

\* Ημεῖς εὐα Θεὸν οἰδαμεν ἀληθῶς. Οἰδαμεν Χριστόν. Οἰδαμεν τὸν υἱὸν πατρὸς, καὶ ὡς ἐπαθεν, ἀποθανοῖσα καὶ ὡς ἀπεθανεν, καὶ ἀναστὰς τῇ τρίτῃ ἡμέρᾳ, καὶ οἷα ἐν δεξιᾷ τοῦ Πατρὸς, καὶ ἐρχομένον κρῖναι ζῶντας καὶ νεκρούς. Καὶ ταῦτα λεγόμενα ἐμαρτομεν. *Id. ibid. contr. Noet. p. 6. §. 1. Vid. etiam §. 17, 18.*

<sup>y</sup> Species vero eorum, quæ per Prædicationem Apostolicam manifeste traduntur, istæ sunt. Primo, quod unus Deus est, qui Omnia creavit atque composuit, quique quum nihil esset, esse fecit Univerſa: Deus a prima Creatura & Conditione Mundi, omnium Justorum Deus; Adam, Abel, Seth, Enos, Enoch, Noe, Sem, Abraham, Isaac, Jacob, duodecim Patriarcharum, Moyses & Prophetarum; & quod hic Deus in novissimis Diebus, sicut per Prophetas suos ante promiserat, misit Dominum nostrum Jesum Christum, primo quidem vocaturum Israel, secundo vero etiam Gentes post perfidiam Populi Israel. Hic Deus justus & bonus, Pater Domini nostri Jesu Christi, Legem & Prophetas & Evangelia ipse dedit, qui & Apostolorum Deus est, & Veteris & Novi Testamenti. Tum deinde quia



of the Christian Faith. *The Articles delivered to us by the preaching of the Apostles are these:* “First, that there is one God, who created and formed all Things, and who, when there was nothing, made all Things to exist; God, from the first Creation and Constitution of the World, the God of all the Just, of *Adam, Abel, Seth, Enos, Enoch, Noe, Sem, Abraham, Isaac, Jacob*, the twelve Patriarchs, *Moses*, and the Prophets; and that this God in these last Days, as he had before promised by his Prophets, sent our Lord Jesus Christ, first of all to call *Israel*, and then to call the *Gentiles* also, after the Infidelity of his People *Israel*. This just and good God,

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“the

quia Jesus Christus, ipse qui venit, ante omnem Creaturam natus ex Patre est: Qui quum in omnium Conditione Patri ministrasset, per ipsum enim Omnia facta sunt, novissimis Temporibus seipsum exinaniens, Homo factus, incarnatus est, cum Deus esset, & Homo factus mansit quod erat Deus. Corpus assumpsit nostro Corpori simile, eo solo differens, quod natum ex Virgine & Spiritu Sancto est. Et quoniam hic Jesus Christus natus & passus est in Veritate, & non per Phantasiam, communem hanc Mortem sustinuit, vere mortuus, vere enim à Mortuis resurrexit, & post Resurrectionem conversatus cum Discipulis suis, assumptus est. Tum deinde Honore ac Dignitate Patri ac Filio sociatum tradiderunt Spiritum Sanctum—Post hæc jam, quod Anima substantiam Vitamque habens propriam, cum ex hoc Mundo discesserit, pro suis Meritis dispensabitur, siue Vitæ æternæ ac beatitudinis Hæreditate potitura, si hoc ei sua Gesta præstiterint; siue Igni æterno ac Suppliciis mancipanda, si in hoc eam Scelerum Culpa detorserit. Sed & quia erit Tempus Resurrectionis Mortuorum, cum Corpus hoc, quod nunc in Corruptione seminatur, surget in Incorruptione, & quod seminatur in Ignominia surget in Gloria. Est & illud definitum in ecclesiastica Prædicatione, omnem Animam rationabilem esse liberi Arbitrii & Voluntatis; esse quoque ei certamen adversus Diabolum & Angelos ejus, contrariasque Virtutes—Quod Mundus iste factus sit, & a certo Tempore cœperit, & sit pro ipsa sui Corruptione solvendus—Tum demum quod per Spiritum Dei Scripturæ conscriptæ sint—Essē Angelos Dei quosdam et Virtutes bonas, qui ei ministrant ad Salutem Hominum consummandam. *De Princip. Præfat.*

“ the Father of our Lord Jesus Christ, himself  
 “ gave the Law and the Prophets, and the Go-  
 “ spels, and is the God of the Apostles, and of  
 “ the *Old and New Testament*. Farther, that  
 “ Jesus Christ himself, who came into the World,  
 “ was born of the Father before every Creature;  
 “ who having ministred to the Father in the Cre-  
 “ ation of all Things, for *by him all Things were*  
 “ *made*, in these last Times, emptying himself,  
 “ was made Man, and became incarnate, who  
 “ was God, and being made Man remained God,  
 “ as he was before. He took a Body like to our  
 “ Body, differing only in this, that it was born  
 “ of a Virgin and the Holy Spirit. And be-  
 “ cause this Jesus Christ was really born, and suf-  
 “ fered, and endured that Death which is common  
 “ to all, he truly died, and not in Appearance;  
 “ for he rose truly from the Dead, and after his  
 “ Resurrection conversed with his Disciples, and  
 “ was received into Glory. *They have also deli-*  
 “ *vered*, that the Holy Spirit was joined to the  
 “ Father and Son in Honour and Dignity: That  
 “ the Soul hath its own proper Substance and Life,  
 “ and that when it goes out of the World it shall  
 “ receive according to its Deserts; Life eternal,  
 “ and a blessed Inheritance, if it doth well; but  
 “ be doomed to eternal Fire and Punishment, if  
 “ in this World it becomes criminal and guilty:  
 “ That there is a Season for the Resurrection of  
 “ the Dead, when this Body, *which is sown in*  
 “ *Corruption, shall be raised in Incorruption, and*  
 “ *what is sown in Dishonour shall be raised in Glory*:  
 “ That every reasonable Soul hath free Power and  
 “ Will, and must contend against the Devil and  
 “ his Angels, and contrary Powers; *as to all which*  
 “ *we are informed by ecclesiastical Instruction*: That  
 “ this World was made, and began at a certain  
 “ Time,



“ Time, and shall be dissolved according to its  
 “ corruptible Nature : And farther, that the Scrip-  
 “ tures are written by the Spirit of God ; and  
 “ that there are also certain Angels of God, and  
 “ good Powers, who minister to him to accom-  
 “ plish the Salvation of Men.” Mr. *Bingham*  
 hath omitted all these latter Principles of *Origen*,  
 which however I thought too material to be wholly  
 passed over.

There is another shorter Summary of the Chri-  
 stian Faith, in a *Treatise*<sup>z</sup> ascribed to *Origen*, in-  
 titled, *Of a right Faith in God* ; by others called  
*A Dialogue against the Marcionites*. But this very  
 Summary, I think, undeniably proves, that this  
 Dialogue was written after<sup>a</sup> the first Council of  
*Nice*. But as 'tis short I shall subjoin it, especially  
 as it passes under *Origen's* Name. “ I have be-  
 “ lieved that there is one God, even the Creator  
 “ and Former of all Things, and that God the  
 “ Word is from him, *consubstantial*, ever existing,  
 “ and who in these last Times took Man from the  
 “ Virgin *Mary*, and that he was crucified, and  
 “ rose from the Dead. I believe also in the Holy  
 “ Ghost, who hath existed for ever.”

In the Works of St. CYPRIAN we have no par-  
 ticular Form of any Creed, that he hath trans-  
 mitted to us. He speaks<sup>b</sup> indeed of the *Symbolum*,

or

<sup>z</sup> Ενα Θεον κ̅ κ̅ρισ̅την κ̅ δ̅ημιουργον των απαντων ειναι πεπιστευκα, κ̅  
 τον εξ̅ α̅λης Θεον Λογον, ομοουσιον, αι̅ει ο̅ντα, κ̅ επ̅ εσχ̅α̅ων και̅ζων αν-  
 θρωπον εκ̅ Μαρ̅ιας αταλαβ̅ου̅σα, κ̅ τ̅ελ̅ον̅ σαυρα̅θεν̅τα κ̅ ανα̅στα̅τα εκ̅ νε-  
 κρων. Πιστευω δε̅ κ̅ τω̅ Α̅γ̅ιω̅ Πνευ̅μα̅τι, τω̅ αι̅ει̅ ο̅ν̅τι. Adamant.  
*Dial. de Rect. &c. In init.*

<sup>a</sup> Vide Admonit. in Dialog. *De Recta in Deum Fide*.

<sup>b</sup> Quod si aliquis illud opponat, ut dicat eandem Novatia-  
 num Legem tenere, quam Catholica Ecclesia teneat, eodem  
 Symbolo quo & nos baptizare, eundem nosse Deum Patrem,  
 eundem Filium Christum, eundem Spiritum Sanctum—Sciat  
 quisquis hoc opponendum putat, primum, non esse unam nobis  
 & schismaticis

or Creed that was in Use in Baptism, or of some short Summary of the Christian Doctrine, as to the several Articles of which they asked the Person to be baptized whether he believed them or not. After which he immediately mentions five of them: "The Acknowledgment of God the Father, his Son Jesus Christ, the Holy Spirit, the Remission of Sins, and eternal Life by the Holy Church." In another Place he adds others: "That the Son was born of the Virgin Mary, that being the Word he was made Flesh, that he carried our Sins, that he overcame Death by dying, that he first began the Resurrection of the Flesh by himself, and shewed to his Disciples that he rose in the same Flesh."

About the same Time with *Cyprian* lived *GREGORY*, Bishop of *Neocæsarea*, commonly called *Thaumaturgus*, or the *Wonder-worker*. And to him is ascribed the following Creed,<sup>c</sup> published, as 'tis

& schismaticis Symboli Legem, neque eandem Interrogationem. Nam cum dicunt: Credis Remissionem Peccatorum, & Vitam æternam per Sanctam Ecclesiam, mentiuntur in Interrogatione. *Epist.* 69. *Vide et Epist.* 70. Nunquid eundem unum Filium Christum, de Maria Virgine natum, qui Sermo Caro factus sit, qui Peccata nostra portaverit, qui Mortem moriendo vicerit, qui Resurrectionem Carnis per semetipsum primus initiaverit, & Discipulis suis quod in eadem Carne resurrexisset ostenderit. *Epist.* 73.

<sup>c</sup> Εἰς Θεοῦ Πατρὸς Δογμὴ ζωῆς, σοφίας υφ' ἑαυτοῦ καὶ δυναμείας καὶ καρακτῆρος αἰδίου, τελείῃ τελειῶ γεννητῶρ, Πατρὸς υἱὸς μονογενὴς, εἰς πατρὸς, μοῦτο· ἐκ μόνου, Θεοῦ ἐκ Θεοῦ, χαρακτῆρ καὶ εἰκὼν τῆς θεότητος, Λόγος ἐνεργῶν, σοφία τῆς τὰν συστάσεως περιεκτετατῆ, καὶ δυναμὶς τῆς ὅλης κτίσεως ποιητικῆ, υἱὸς ἀληθινὸς ἀληθινὸς Πατρός, ἀοράσις ἀόρατος, καὶ ἀφθαρσίῃ ἀφθαρτός, καὶ ἀθάνατος ἀθάνατος, καὶ αἰδίου αἰδίου. Καὶ ἐν πνεύματι ἁγίῳ, ἐκ Θεοῦ τὴν ὑπαρξίν ἔχον, καὶ δι' υἱὸν πεφωτισμένος, δηλαδὴ τοῖς ἀνδραποῖς, εἰκὼν τοῦ υἱὸς τελείῃ τελεία, ζωὴ ζωῶν κτίων, πηγὴ ἁγία, ἁγιοῦς ἁγιασμὸς χαρηγῶν, ἐν ᾧ φανεῖται Θεὸς ὁ πατὴρ, ὁ ἐπὶ πάντων καὶ ἐν πασὶ, καὶ Θεὸς ὁ υἱὸς διὰ πάντων. Τρίτης τελεία δοξὴ καὶ αἰδωλότης καὶ βασιλεία μὴ μερίζομένη, μὴδὲ ἀπαλλοτρίωσις.



'tis said, for the Use of his own Church ; and which is very wonderful, given by St. *John* the Apostle, at the Command of the Virgin *Mary*. The *Mystery of the Faith*, as *Gregory of Nyssen* calls it, that was thus revealed to *Thaumaturgus*, was in these Words : “ There is one God, the “ Father of the living Word, of the subsisting “ Wisdom and Power, and eternal express Image, “ the perfect Begetter of a perfect one, the Fa- “ ther of the only begotten Son. There is one “ Lord, the only one of the only One, God of “ God, the Character and Image of the Deity, “ the active Word, the Wisdom that comprehends “ the whole System of Things, and the Power “ that made the whole Creation, the true Son of “ the true Father, invisible of Invisible, In- “ corruptible of Incorruptible, and Immortal of “ Immortal, and Eternal of Eternal. And “ there is one Holy Spirit, having its Ex- “ istence from God, and who by the Son appeared “ to Men, the perfect Image of the perfect Son, “ the Life which is the Cause of the Living, the “ holy Fountain, the Sanctity that is the Distri- “ butor of Sanctification ; by whom God the Fa- “ ther, who is over all and in all, is manifested, “ and God the Son who is through all : A perfect “ Trinity, undivided and unseparated in Glory, “ and Eternity, and Dominion.” *So that there is nothing created or servile in the Trinity ; nothing so adventitious, as that what before did not exist was after introduced into it ; for that the Son was never wanting to the Father, nor the Spirit to the Son ; but the self-same Trinity is always invariable and unchangeable.*

As

τρίῳ μὲν. Οὐτε γὰρ κτιστὸν τί, ἢ δαλὸν ἐν τῇ τριάδι, ὅτε ἐπιστάκτεν  
τί, ὡς πρότερον μὲν οὐκ ὑπαρχόν, ὕστερον δὲ ἐπισηλθόν. Οὐτε γὰρ ἐνελίπε-  
ποτε υἱὸς πατρὶ, ὅτε υἱὸν πνεύματος. ἀλλ' ἀτρέπτει καὶ ἀναλλοίωται  
ἡ αὐτὴ τριάς αἰ. *Apud Gregor. Nyssen. Vol. 2. p. 978.*

As to this Creed, Mr. *Bingham* tells us,<sup>d</sup> that some modern *Arians*, following *Sandius*, have objected against it, as not genuine, but that the learned Bishop *Bull* hath abundantly vindicated the Credit of it, from the undeniable Evidences of *Gregory* of *Nyssen* and *St. Basil*. But Mr. *Bingham* I suppose knew, that other Writers besides *Arians* have disputed the Genuineness of this Creed, such as the learned *Rivet*, *Spanheim*, and others. The Manner in which *Nyssen* relates that *Thaumaturgus* received this Creed, viz. from the Apostle *John*, by Command of the Virgin *Mary*, both appearing to him in a Vision for this Purpose, is incredible, and seems to be a Fiction to give a Sanction to the Creed, and make the ascribing it to so great a Man as *Gregory* the more probable. I don't apprehend, that the Business of the Virgin *Mary*, since her Death, hath been that of Creed-making; and if *St. John* had given to our *Gregory* some Explication of the Beginning of his own Gospel, so as to have rendered the Sense of it ever after clear and indisputable, I could then readily have joined in Bishop *Bull*'s Remark:<sup>e</sup> *That it ought not to seem incredible to any, that such a Vision as this should be vouchsafed to this Person, whose whole Life was, as all who speak of him unanimously allow, illustrious for Revelations and Miracles.* But that the blessed Virgin and the Apostle should come from Heaven on the Errand of revealing such a mystical Creed, so different from all the former ones that have been mentioned, and so wholly destitute of that Simplicity that appears in them, will

<sup>d</sup> *Antiq.* Book x. c. 4. p. 93.

<sup>e</sup> Neque sane incredibile cuiquam videri debet, tale quippiam Homini accidisse, cujus totam Vitam Revelationibus & Miraculis illustrem fuisse, Scriptores Ecclesiastici omnes, quotquot ejus meminerunt, & quis fere non meminit, uno Ore testantur. *Bull. Defens. Fid. Nic. Sect. 2. c. 12. p. 137.*



will not gain a very easy or general Belief. Dr. Lardner<sup>f</sup> hath considered and answered all Bishop Bull's Arguments for the Genuineness of this Creed; and I therefore conclude in his Words, that *this Creed is not the Creed of Thaumaturgus, but a Fiction of the fourth Century, after the Rise and Heats of the Controversy about the Trinity—when some People were willing to have Gregory on their Side, to support their Doctrine, or Manner of Expression.*

There is another Creed, tho' of like suspected Credit (which I shall here give the Translation of) that is ascribed to LUCIAN,<sup>g</sup> Presbyter of Antioch, who suffered Martyrdom at Nicomedia, for confessing

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<sup>f</sup> *Credibil.* p. 2. Vol. IV. p. 536, 537.

<sup>g</sup> Πιστευομεν ακολουθῶνς τῇ ευαγγελικῇ καὶ ἀποστολικῇ παραδόσει, εἰς ἓν Θεὸν πατέρα πασιγενέτορα, τὸν τῶν ὅλων δημιουργὸν τε καὶ ποιητὴν, ἐξ ἑ τὰ πάντα· καὶ εἰς ἓν Κυρίον Ἰησοῦν Χριστόν, τὸν υἱὸν αὐτοῦ, τὸν μονογενῆ Θεόν, δι' ἑ τὰ πάντα, τὸν γεννηθέντα πρὸ τῶν αἰώνων ἐκ τοῦ πατρὸς, Θεὸν ἐκ Θεοῦ, ὅλον ἐξ ὅλης, μόνον ἐξ ἑμοῦ, τελειὸν ἐκ τελείας, βασιλεὺς ἐν βασιλείᾳ, Κύριον ἐκ Κυρίου, Λόγον ζῶντα, Σοφίαν ζῶσαν, φῶς ἀληθινόν, ὁδοῦ, ἀληθείας, ἀναστάσις, ποιμένα, θυρὰν, ἀρετῶν τε καὶ ἀναλλαξιῶν τῆς θεότητος, ὕψους τε καὶ βύθους καὶ δυναμείας καὶ δόξης τε πατρὸς ἀπαράλλακτον εἰκόνα, τὸν προϊστάμενον πάσης τῆς κτίσεως, τὸν οὐκ ἐν ἀρχῇ πρὸ τοῦ Θεοῦ, Θεὸν Λόγον, κατὰ τὸ εἰρημένον ἐν τῷ Ευαγγελίῳ, καὶ Θεὸν ἢ οὐ Λόγον, δι' ἑ τὰ πάντα ἐγένετο, καὶ ἐν τῷ πάντῳ συνέστηκε, τὸν ἐπ' ἐσχάτων τῶν ἡμερῶν κατελθόντα ἀναθεῖν, καὶ γεννηθέντα ἐκ Παρθένου κατὰ τὰς γραφάς, καὶ ἀνθρώπου γενομένου, μετὰ τὴν Θεοῦ καὶ ἀνθρώπων, Ἀποστόλου τε τῆς πίστεως ἡμῶν, καὶ ἀρχηγὸν τῆς ζωῆς, ὡς φησὶν, διὸ κατέβηκα ἐκ τοῦ οὐρανοῦ, ἕνα ἵνα ποιῶ τὸ θέλημα τοῦ ἐμοῦ, ἀλλὰ τὸ θέλημα τὸ ἐπεψάμην μετὰ τοῦ πατρὸς ὑπὲρ ἡμῶν, καὶ ἀνασταῖν τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς οὐρανόν, καὶ κατεσθῆναι ἐν δεξιᾷ τοῦ Πατρὸς, καὶ πάλιν ἐρχομένου μετὰ δόξης καὶ δυναμείας, κρῖναι ζῶντας καὶ νεκρούς. Καὶ εἰς τὸ πνεῦμα ἅγιον, τὸ εἰς παράκλησιν, καὶ ἡγιασμόν, καὶ τελειώσιν τοῖς πιστευούσι διδόμενον, κατὰ τὸ καὶ οὐ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ διέταξα τοῖς μαθηταῖς, λέγων· πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνευμάτων, δηλονότι Πατρὸς, ἀληθῶς Πατρὸς οὐκ ὄντος, δεσποτῶς υἱοῦ οὐκ ὄντος, τὸ δὲ ἁγίου πνευμάτων ἁγίου πνευμάτων οὐκ ὄντος· τῶν ὀνομάτων ἕνα ἕδε ἀργῶς κείμενων, ἀλλὰ σημαίνοντων ἀκριβῶς τὴν οἰκειότητα καὶ τὴν ὁμοθυμαδὸν ὑποστάσιν τε καὶ τάξιν καὶ δόξαν, ὡς εἶναι τὴν μὲν ὑπόστασιν τρία, τὴν δὲ συμφωνίαν ἓν. *Apud Athanas. de Synod. Arim. 5<sup>o</sup> Seleni. p. 892, 893.*

fessing the Name of Christ, in the Reign of *Maxi-*  
*min*, in the Year 312. It runs as follows: " We  
 " believe, agreeable to the Evangelical and Apo-  
 " stolical Tradition, in one God the Father Al-  
 " mighty, the Creator and Maker of all Things:  
 " And in one Lord Jesus Christ his Son, the only  
 " begotten God, by whom are all Things, be-  
 " gotten of the Father before all Ages, God of  
 " God, Whole of Whole, One only of One only,  
 " Perfect of Perfect, King of King, Lord of  
 " Lord, the living Word, the living Wisdom,  
 " the true Light, the Way, the Truth, the Re-  
 " surrection, the Shepherd, the Door, the incon-  
 " vertible and immutable and unchangeable Image  
 " of the Deity, Essence and Will, and Power and  
 " Glory of the Father; the First-born of every  
 " Creature, who was in the Beginning with God,  
 " God the Word, according to that in the Gospel,  
 " and *the Word was God*; by whom all Things  
 " were made, and in whom all Things subsist;  
 " who in these last Days came from above, and  
 " was born of a Virgin according to the Scriptures,  
 " and was made Man, the Mediator between God  
 " and Man, and the Apostle of our Faith, and  
 " the Prince of Life; as he himself said, *I came*  
 " *down from Heaven, not to do my own Will, but*  
 " *the Will of him that sent me*; who suffered for  
 " us, and rose again the third Day, and ascended  
 " into the Heavens, and sat on the Right-hand  
 " of the Father, and shall come again with Glory  
 " and Power to judge the Quick and the Dead:  
 " And in the Holy Spirit, given to them that be-  
 " lieve, for their Comfort, Sanctification, and  
 " Perfection; even as our Lord Jesus Christ com-  
 " manded his Disciples, saying, *Go and teach all*  
 " *Nations, baptizing them in the Name of the Fa-*  
 " *ther, the Son, and Holy Spirit; viz. of the Fa-*  
 " ther



“ ther as being truly a Father, of the Son as being truly a Son, and of the Holy Spirit, as being truly an Holy Spirit; Names these, not made use of simply and without Meaning, but accurately signifying the peculiar Hypostasis, Order and Glory of each one of the Persons named; so that they are three in Hypostasis, and one by Consent.”

I have translated this Creed from the Greek in *Athanasius*, which in several Things differs from the Copies of it in *Socrates* and *Hilary*. Bishop Bull<sup>h</sup> endeavours to prove, that it was really *Lucian's*; but as his principal Argument is taken from the *Arians* ascribing it to him, and asserting it to be his at the Council of *Antioch*, it can be of no Weight, after the Character the Bishop<sup>i</sup> hath given of them, *as a Set of very great Lyers, and unworthy to be believed*. If it had been well known to be his, *Athanasius* and *Socrates*, who have given it at length, would undoubtedly have mentioned it as such; whereas they speak of it as properly the Creed of the *Eusebians* or *Arians*, and<sup>k</sup> *invented by them* whilst they were at *Antioch*, *to make amends for the Defects of a former Creed* they had delivered in to the Council there. But what is still of greater Weight is, that the very Testimony, on which the Bishop lays the greatest Strefs, is rendered very dubious by the Relater himself. For the Account that *Sozomen* gives is this: *They said they found this Creed all written in the Hand of Lucian, who suffered Martyrdom at Nicomedia*. Thus far the

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Bishop;

<sup>h</sup> *Defens. F. N.* Sect. 2. c. 13. §. 6.

<sup>i</sup> Quis cordatus Fidem habebit mendacissimo isti Hominum Generi? *Id. ibid.* §. 4.

<sup>k</sup> Μίσχροντες μὲν ἐπὶ τοῖς προτέροις, ἐπινοήσαντες δὲ καινότερα τῶν. *Athan. de Syn. Arim.* 8<sup>o</sup> Sel. p. 892.

Bishop; but he takes no Notice of what *Sozomen*<sup>1</sup> immediately adds: *But whether they said these Things truly, or were willing to secure greater Regard to their own Formulary under the Authority of the Martyr's Name, I shall not determine.* I take it therefore for granted, that the Creed is not *Lucian's*, as there doth not appear to me the Shadow of a Reason for it.

NOVATIAN,<sup>m</sup> in his *Regula Fidei*, or Treatise of *The Rule of Faith*, though he occasionally mentions the Articles of Providence, the Resurrection, and others; yet the three particularly comprised in that *Rule* are these: “ The Believing in one  
 “ God, the Father and Lord Omnipotent, *i. e.*  
 “ the most perfect Creator of all Things, who  
 “ hath hung over us the Heighth of Heaven,  
 “ hath established the massy Earth beneath it, and  
 “ spread the Seas with their flowing Waters, and  
 “ fully and beautifully disposed all these Things  
 “ with their proper and becoming Furniture: And  
 “ the believing after the Father in Jesus Christ also,  
 “ the Son of God, the Lord, our God, but Son  
 “ of God, *viz.* Son of this God who is the one  
 “ and

<sup>1</sup> Περὶ τὸν θεὸν ἀληθῶς ταῦτα εἶπασκεν, ἢ τὴν ἰδίαν γραφὴν σεμνοποιήσας τῷ ἀξιώματι τεμαρτυρεῖ, λέγειν οὐκ ἔχω. *Sozom. Hist. Eccles.*  
 l. 3. c. 5.

<sup>m</sup> Regula exigit Veritatis, ut primo omnium credamus in Deum Patrem & Dominum Omnipotentem, id est, Rerum omnium perfectissimum Conditorum; qui Cælum alta sublimitate suspenderit, Terram dejecta mole solidaverit, Maria soluto Liquore diffuderit, & hæc Omnia propriis & condignis Instrumentis & ornata & plena digesserit. *Novat. cap. 1. Init.* Eadem Regula Veritatis docet nos credere post Patrem etiam in Filium Dei Christum Jesum, Dominum Deum nostrum, sed Dei Filium, hujus Dei, qui unus & solus est, Conditor sci. Rerum omnium, ut jam & superius expressum est. *Id. cap. 9.* Post hæc credere etiam in Spiritum Sanctum, olim Ecclesiæ repromissum, sed statutis Temporum Opportunitatibus redditum. *Id. cap. 29.*



“ and only God, viz. the Creator of all Things,  
 “ as is above expressed : And the believing, after  
 “ these Things, in the Holy Spirit, formerly so-  
 “ lemnly promised to the Church, but in the ap-  
 “ pointed Seasons of the Times actually vouch-  
 “ safed to it.” The Explication of these three  
 great Principles of Christianity will be found at  
 large in this Treatise.

I have farther to add, the Profession of Faith  
 in the APOSTOLICAL CONSTITUTIONS,<sup>n</sup> which  
 Persons are ordered to make, antecedent to their  
 Baptism; the Author of which is supposed to have  
 lived about the End of the third Century. “I believe  
 “ and am baptized into one unbegotten, only true  
 “ God Almighty, the Father of Christ, the Creator  
 “ and Maker of all Things, of whom are all  
 “ Things : And in the Lord Jesus Christ, his only  
 “ begotten Son, the First-born of every Creature,  
 “ begotten before Ages by the good Pleasure of  
 “ the Father, not created, by whom all Things  
 “ were made, that are in Heaven and on Earth,  
 “ both visible and invisible; who descended in  
 “ these

<sup>n</sup> Πιστεύω και βαπτίζομαι εις ενα αγεννητον, μονον αληθινον Θεον παντοκράτορα, τον πατέρα τε Χριστου, κτιστην και δημιουργον των απαντων, εξ υ τα παντα· και εις ενα Κυριον Ιησουν τον Χριστον, τον μονογενη αυτου υιον, τον πρωτοτοκον πασης κτισεως, τον προ αιωνων ευδοκια τε Πατρός υινηθεντα, υ κτισθεντα, δι’ υ τα παντα εγενετο τα εν θρανοις και επι γης, ορατα τε και αορατα, τον επ’ εσχρατων ημερων κατελθοντα εξ θρανω, και σαρκα αναλαβοντα, και εκ της αγιας παρθενου Μαριας γεννηθεντα, η πολληυσταμενον οσιως μελιν της νομου τε Θεου η Παλός· αυτη, η σαυρωθεντα επι Πουλιε Πιλατε, η αποθανοντα υπερ ημων, η ανασταντα εκ νεκρων μελα το παθειν τη τρειη ημεραι, η ανελθοντα εις της θρανου, η καθισθεντα εν δεξια τε Παλός, η παλιν ερχομενον επι συνιλευα τε αιωνος μελα δοξης κριναι ζωνιας η νεκρου, ε της βασιλειαις εκ εσαι τελος· βαπτίζομαι και εις το πνευμα το αγιον, τελειν τον παρακλητον, το ενεργησαν εν πασιν τοις απ’ αιωνος αγιοις, υπερον δε αποσαλειν και τοις αποστολοις, παρα τε Πατρός, κατὰ την επαγγελιαν τε σωτηρος ημων κυριου Ιησου Χριστου, και μετα της αποστολου δε πασι τοις πιστευουσιν εν τη αγια καθολικη εκκλησια, εις σαρκος αναστασιν, και εις αφεισιν αμαρτιων, και εις βασιλειαν θρανων, και εις ζων τε μελλοντος αιωνος. *Constit. Apost. l. 7. c. 41.*

“ these last Times from Heaven, and took Flesh,  
 “ and was born of the Holy Virgin *Mary*, and  
 “ conversed holily according to the Laws of God,  
 “ even his Father, and was crucified under *Pontius*  
 “ *Pilate*, and died for us, and after his Sufferings  
 “ rose from the Dead on the third Day, and as-  
 “ cended into Heaven, and sat at the Right-hand  
 “ of the Father, and shall come again in the End  
 “ of the World with Glory, to judge the Quick  
 “ and Dead, of whose Kingdom there shall be no  
 “ End. I am baptized also into the Holy Spirit,  
 “ *i. e.* the Comforter, who wrought in all the  
 “ Saints from the Beginning of the World, but  
 “ was afterwards sent to the Apostles by the Fa-  
 “ ther, according to the Promise of our Saviour,  
 “ the Lord Jesus Christ, and after the Apostles to  
 “ all in the Holy Catholick Church, who believe  
 “ in the Resurrection of the Flesh, the Remission  
 “ of Sins, in the Kingdom of Heaven, and the  
 “ Life of the World to come.

I cannot dispense with myself without giving  
 my Reader one more ancient Profession of the  
 Christian Faith from the same *Apostolical Constitu-*  
*tions,*° as it contains several practical as well as  
 doctrinal

° Η αἰσις δε τεκνα Θεῷ καὶ υἱοὶ ἐκ γεννη-  
 τῆς εὐσεβείας, ἐν αὐτοῖς Θεὸν καὶ ἀγαλλομεν, νομῶ καὶ προ-  
 φητῶν κυρίως, τῶν οὐρανῶν δημιουργῶν, τὸ Χριστὸν πατέρα· ἐκ αὐτοῦ καὶ  
 καὶ οὐνογενέτην, ὅς ἐστιν οὐρανῶν, ἀλλ’ αἰδῶν καὶ ἀναρχῶν, καὶ φῶς οὐρανῶν  
 ἀπροσβίον· ἐν δευτέρῳ οὐρανῶν, ἡ τριῶν, ἡ πολλῶν, ἀλλὰ μόνον αἰδῶς·  
 ἐκ ἀγῶντος, ἡ ἀλεξίου, ἀλλὰ διὰ νομῶ καὶ προφητῶν κηρύττονται· πα-  
 τερῶν, πατέρων, πατέρων· Θεὸν καὶ πατέρα τὸ μονογενὲς, καὶ  
 πολυλόκῃ πάσης δημιουργίας· ἐν Θεῷ, ἐν υἱῷ πατέρα, ἐν πλείονων,  
 ἐν παρακλητῇ διὰ Χριστὸν, τῶν ἀλλῶν ταγματῶν ποιήτην, ἐν δημι-  
 οργῶν, διαφορῇ κτισίας διὰ Χριστὸν ποιήτην, τὸν αὐτὸν προνοήτην, νομοθέ-  
 τῃν δὲ αὐτῇ· ἀναστάσις αἰτίων καὶ κρίσις, καὶ ἀνταποδοσις, δι’ αὐτῇ  
 χρονοῦν· τὸν αὐτὸν καὶ ἀνθρώπων εὐδοκίαντα γινώσκειν, καὶ πολι-  
 τεύαμεν· αὐτῶν ἀμαρτίας, καὶ παθόντα, καὶ ἀναστάντα ἐκ νεκρῶν, καὶ  
 ἀνελθόντα πρὸς τοὺς ἀποστάσαντα. Καὶ παν κτίσμα Θεῷ καλὸν φανερῶν,  
 καὶ ἡδὺν βόλευκτον· παν τὸ πρὸς σὺντασιν δικαίως μεταλαμβανόμενον,  
 κριτῶν πάντα γὰρ, κατὰ τὴν γραφὴν, καὶ λαὸν. Γὰρ νομοῦν,



doctrinal Articles of the Christian Belief. 'Tis this: We therefore the Children of God, and the Sons of Peace, who preach the sacred and genuine Word of Godliness, declare: " There is  
 " one only God, Lord of the Law and the Pro-  
 " phets, Maker of the Things that are, the Fa-  
 " ther of Christ, not the Cause or born of him-  
 " self, as some imagine, but eternal and without  
 " Beginning, and dwelling in Light inaccessible;  
 " not the second, or third, or manifold, but the  
 " only one from Eternity; not unknown, or un-  
 " describable, but preached by the Law and the  
 " Prophets; Almighty, Governor of all, uni-  
 " versal Lord; the God and Father of him who  
 " is the only begotten, and First-born of every  
 " Creature; the one God, the Father of one Son,  
 " and not more; of one Comforter by Christ;  
 " the Creator of other Orders, the one Maker of  
 " the World, the Former of diverse Creatures by  
 " Christ, the same who presides over all Things,  
 " and is Lawgiver by the same Christ; the Cause  
 " of the Resurrection and Judgment and future  
 " Recompence, to be performed by him; that it  
 " pleased this same Son to be made Man, and  
 " converse without Sin; that he suffered, and rose  
 " from the Dead, and ascended to him that sent  
 " him,

ἡ παιδῶν γενεῶν, τιμῶν, καὶ ἀμολυντὸν εἶναι πιστευομεν· ἐπ' αὐξήσει  
 γὰρ τὴ γενεὰ τῶν ἀνθρώπων διαφορὰ σχηματῶν διεπλασθῇ ἐν τῷ Ἀδάμ  
 καὶ τῇ Εὐᾷ. Ψυχὴν ἀσώματον ἐν ἡμῖν καὶ ἀθάνατον ὁμολογούμεν,  
 ἀλλ' ἢ φθαρτὴν, ὡς τὰ σώματα, ἀλλ' ἀθάνατον, ὡς λογικὴν καὶ  
 κυττῆριστον. Πᾶσαν μίξιν παρὰ νομον, ἡ τὴν παρὰ φύσιν γίνουσαν  
 ὑπο τινῶν, βδελυσσομεθα ὡς ἀθεμίτον καὶ ἀνόσιον. Ἀναστῆναι γινώ-  
 σθαι ὁμολογούμεν δικαίων τε καὶ ἀδίκων, καὶ μισθὰ ποδοῦσαι. Τοῦ Χρι-  
 στοῦ ἢ ψιλὸν ἀνθρώπον ὁμολογούμεν, ἀλλὰ Θεὸν λόγον καὶ ἀνθρώπον, μεσι-  
 τὴν Θεοῦ καὶ ἀνθρώπων, ἀρχιερεῖα τῆ πατρὸς. Οὐτε μὴν μίαν Ἰουδαίων πε-  
 ριέμενον, εἰδότες, οἱ ἐληλυθέντες, ὡς ἀποκεῖλο, καὶ δι' οἱ ἐφυλάσσοντες  
 τὰ γινῆ, ἡ προσδοκία τῶν ἰδίων, Ἰησοῦς ὁ Χριστός, ὁ ἐξ Ἰουδα ἀντίειλας,  
 ὁ ἐκ βλαστῆς υἱός, τοῦ ἐξ Ἰσραὴλ ἀνθρώπου· ἐν ᾧ ἀρχὴ ἐπὶ τῶν ἁμῶν. Ἀρββ.  
 Κορ. β'. 1. 6, 6. 11.

“ him. And we affirm that every Creature of  
 “ God is good, and nothing to be abhorred, and  
 “ that every Thing of which we rightly partake  
 “ for our Sustenance is very good, according to  
 “ the Scripture: We believe also that Marriage is  
 “ lawful, and the having Children honourable and  
 “ void of Pollution; since the Difference of Sexes  
 “ was formed in *Adam* and *Eve* for the Increase of  
 “ the Race of Men. We confess that the Soul  
 “ within us is incorporeal and immortal, not cor-  
 “ ruptible as our Bodies, but immortal as rational  
 “ and endowed with Liberty and Free-will. We  
 “ abhor, as abominable and impious, all unlawful  
 “ Mixtures, and that unnatural one which is prac-  
 “ tised by some. We confess that there shall be a  
 “ Resurrection of the Just and Unjust, and a Re-  
 “ tribution. We confess that Christ is not a mere  
 “ Man, but God the Word and Man, the Medi-  
 “ ator between God and Man; the High-priest of  
 “ the Father: Neither are we circumcised with  
 “ the Jews, knowing that he is come *for whom*  
 “ *it was laid up (Shiloh)* and for whose Sake the  
 “ distinct Lines of Families were preserved, *the*  
 “ *Expectation* of the Nations, Jesus the Christ,  
 “ who sprung out of *Judah*, the Son from the  
 “ Branch, the Flower of *Jesse*, upon whose Shoul-  
 “ der is the Government.”

These are I believe all the Creeds that will be  
 found to have any Pretence to be ancients than  
 the first Council of *Nice*, except that called the  
 APOSTLES CREED: And even this is not, in the  
 Form in which it now stands, of their Composition,  
 as is owned by all learned Men; and was not re-  
 ceived for several Centuries, either in the Eastern  
 or Western Churches, with all its present Articles,  
 as a compleat or universal Standard of the Faith;  
 as will be evident to every one, who compares it  
 with





“ shall come again in Glory to judge the Quick  
 “ and the Dead. We believe also in one Holy  
 “ Spirit, believing that every one of these is, and  
 “ doth subsist, the Father truly a Father, the Son  
 “ truly a Son, and the Holy Spirit truly an Holy  
 “ Spirit ; even as our Lord sending his Disciples  
 “ to preach, said: *Go and teach all Nations, bap-*  
 “ *tizing them in the Name of Father, Son, and*  
 “ *Holy Spirit.*”

And from these several Formularies, compared with one another, the following Observations will, I think, naturally occur.

1. That during the three first Centuries of Christianity it doth not appear that there was any one Creed or Formulary of Faith *authorised* by publick Authority, or established *by common Consent* and Order of the Church, as the Test and Standard of Orthodoxy ; which Candidates for the Ministry were obliged to declare their Assent to, as the Condition of their Ordination, or which indeed was publickly used in any solemn Services of the Christian Church or Worship whatsoever. All the Creeds I have translated are only mere *private Compositions*, drawn up by particular Persons, according to their own Sentiments of the Christian Doctrine ; without having, in the Terms in which they are delivered to us, the Sanction of any particular Churches, much less of the universal Church. For these Creeds are some of them shorter, others longer, and all differ in Form and Expression from one another. Yea the same Writers, giving the Summary of the Christian Faith in different Parts of their Writings, differ from themselves, and use different Terms ; as may be observed in *Ignatius, Justin Martyr, Irenæus, Tertullian* and *Origen* ; a Circumstance that could not have happened, had there been any Form of Orthodoxy, which those Fathers



Fathers had known of, established and authorised by the Church. Had this been the Case, we must have had it in some, or all the ancient Apologies for the Christian Religion, and it would have been appealed to as the Standard of the Christian Doctrine, that the whole Church acknowledged and received as such. But nothing of this is to be found in any of those primitive Writers; who all represent Christianity, and describe the Principles of it, in such Terms as occurred to their own Minds, and were thought by them to be best expressive of the Doctrines, which they apprehended were the distinguishing and fundamental ones of the Faith of Christ. And though *Irenæus*, *Tertullian*, *Novatian*,<sup>r</sup> and others of the Fathers call their Creeds *the Rule of Faith*, yet they do not mean, that the particular Creeds or Formularies they have given us were authorised and established as Standards of Faith, but that the Doctrine contained in their respective Creeds was universally and without Exception the received Doctrine of the Church. Or, as the learned *Du Pin*<sup>s</sup> expresses it, *The Phrase Rule of Faith doth not mean a set Form of Faith, but the Faith itself*. And this is so clear a Fact, that *Du Pin*<sup>t</sup> himself acknowledges, that *in the second and third Ages of the Church, we find as many Creeds as Authors, and the same Author sets the Creed down after a different Manner in several*

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Places

<sup>r</sup> *Locis sup. cit.*

<sup>s</sup> Il est encore à remarquer, que par le Mot de *Regle de la Foi*, il ne faut pas entendre *la Formule de Foi*, mais *la Foi* même. *Nouvelle Bib. Vol. I. p. 11. Edit. 4to.*

<sup>t</sup> Dans le second, et dans le troisième Siecle de l'Eglise, nous trouvons autant de Symboles, que d'Auteurs, et un même Auteur rapporte le Symbole de différente Maniere en differents Endroits de ses Ouvrages, ce qui fait voir qu'il n'y avoit pas encore pour lors de Symbole, qu'on crût être des Apotres, ni même de Formule de Foi réglée et assurée. *Id. ibid. p. 10.*

*Places of his Works; which plainly shews, that there was not then at least any Creed that was reputed to be the Apostles, nor even any regulated and ESTABLISHED FORM of Faith.* 'Tis to be hoped therefore that the *Champion*, or some of his Friends for him, will inform the World what Creeds he means, which he talks of <sup>u</sup> as *the most ancient ones*, and which with great Assurance he appropriates to the Use of Baptism. I am afraid he hath waded beyond his Depth, and ventured to affirm more than he knows, or is able to prove. But,

2. That notwithstanding the Church, in these truly primitive Times, had no established Creeds, nor human Articles of Faith, imposed on the Ministry or Laity as the Standards of Orthodoxy; yet there was a great Uniformity and Harmony of Doctrine and Affection without them; and much greater than there hath been since human Authority hath taken upon itself to settle the Faith for the Christian World.

*Hegesippus*, as quoted by *Eusebius*,<sup>x</sup> tells us, that when he came to Rome he conversed with several Bishops, and received the self-same Doctrine from all of them—that during the several Successions of the Bishops, and in every City, that was held which the Law and the Prophets, and our Lord commanded—and that therefore the Church was compared to a Virgin, because not yet corrupted by vain Doctrines.

The Church, dispersed throughout the World, even to the Ends of the Earth, as *Irenæus* tells us,<sup>y</sup> preserves this Faith, in Germany, Spain, the East, &c.  
being

<sup>x</sup> *Ch. Eng. Vind.* p. 25, 43.

<sup>x</sup> Ως πλείστοις επισκοποις συμμιξεν—και ως οἱ τὴν αὐτὴν παραπαλὴν παρελήφε διδασκαλίαν—ἐν ἑκάστῃ δὲ διαδοχῇ, καὶ ἐν ἑκάστῃ πόλει θίως ἔχει, ὡς οὐ νομῶ κηρύττει καὶ οἱ προφῆται καὶ ὁ κυριῶς—διὰ τοῦτο ἐκάλει τὴν ἐκκλησίαν παρθενοῦ, ἐπεὶ γὰρ ἐφθάρθῃ ἀκοαίς μεταίταις. *Apud Euseb. Ec. Hist.* l. 4. c. 22.

<sup>y</sup> *Ubi sup. et l. i. c. 4. fin.*



being like the Light of the Sun, every where invariably the same, believing it as though it had one Soul, and preaching it as with one Mouth. The most eloquent Governors of the Church will not say other Things than these, neither will he that is less eloquent say less. And Tertullian: <sup>z</sup> *The Rule of Faith was one only, unalterable, and incapable of Amendment, and in no Part questioned by any amongst Christians.* And again, <sup>a</sup> *We communicate with the Apostolick Churches, because no one of them embraces a different Doctrine*; different from that Rule of Faith he had delivered. This is confessed by Celsus, <sup>b</sup> who says, *That in the Beginning, when they were few in Number, εν εφρονον, they were of one Mind.* There were indeed Heresies during this Period; but the Authors of them <sup>c</sup> were either mad and enthusiastical, or evidently profligate Men, and their Opinions so *extravagant*, and evidently subversive of all Religion, as that they had no Title to the Christian Name, and almost universally separated themselves from the Christian Church and Worship. Excepting these, the Doctrine contained in these Creeds was the *common standard Doctrine* of the Church, of the Learned and Unlearned, to which none added, and from which none detracted. The Consent in and Profession to believe this, was esteemed sufficient for the Christian Ministry, Communion and Affection.

3. 'Tis indisputably true, that the primitive Creeds, such of them as are left on Record, were *short and simple*, and not encumber'd with those *controversial Points*, and intricate Speculations, that have been introduced into almost all Creeds, in the

<sup>z</sup> *Ubi sup.*

<sup>a</sup> *Communicamus cum Ecclesiis Apostolicis, quod nulli Doctrina diversa. De Præf. Hæret. c. 21.*

<sup>b</sup> *Orig. cont. Cels. l. 3. p. 453.*

<sup>c</sup> *Vide Apostol, Constit. l. 6. c. 10.*

the later Ages of the Church. All those which I have translated, such of them as are *indisputably* before the Council of *Nice*, are formed upon the Plan of *St. Paul: There is one Spirit, one Lord, and one God and Father of all, who is above all, and through all, and in all*; at the same Time generally asserting, that the Word is God; exempting him from, and raising him above the Condition and Rank of all created Beings, because *by him the Father created all Things*. After this, and a short Mention of the Holy Spirit, they consist of little more than a few historical Facts relating to our Lord's Birth, Life, real Death, real Resurrection, real Exaltation, and his Coming the second Time to judge the Quick and the Dead. This will be evident from the Inspection of the Creeds themselves. And this Shortness and Simplicity of these most ancient Creeds, the Author of *The Church of England Vindicated* doth not pretend to deny. The Reason he gives for it shall be presently examined, and shewn to be wholly groundless.

4. The Simplicity of the ancient Faith, contained in the forementioned *Formularies*, was one of the principal Reasons of the Unity and Purity of Doctrine in the primitive Church: Because the Articles contained in them were comparatively few, and those easy to be understood, and such as all Christians of the most ordinary Capacities could readily remember, and such as appear to be evidently contained in the sacred Writings: Yea such as *many barbarous Nations retained, and firmly believed, who had none of the Apostolical Writings, having Salvation written in their Hearts by the Spirit, without Paper or Ink, carefully preserving the ancient Faith, that had been delivered down to them from the Apostles; i. e. delivered to them by the Apostles, or apostolick Men, and which they retained*



tained in its original Simplicity without any material Alteration whatsoever: A Thing that would have been impossible, had not the original Articles of the Christian Faith been few, and those easy to be understood. Whilst the Church kept to a few easy Principles, and plain Facts, her Doctrines were every where almost invariably the same, and could not well alter wherever Christianity was professed. But when once<sup>d</sup> *philosophical Questions* and metaphysical Distinctions were brought into the Faith, Articles of Belief multiplied, and Men took on them to make formal and peremptory Decisions for others, Unity of Faith became an Impossibility, and hath never been recovered even to this Day.

5. The primitive Creeds were almost all in *Scripture Terms*, and consisted of plain Scripture Articles, and the Fathers, who have left us their Formularies of Belief, many of them expressly declare, that they were delivered from Christ and the Word of God, and by an uninterrupted Tradition from the Apostles themselves; and that upon this Foundation the Faith which they contained was universally received by the Church throughout the whole World. Thus *Justin Martyr*,<sup>e</sup> after giving an Account of the general Belief of Christians, adds: To say all in a few Words, *These are the Things which we expect, and have learned by Christ, and teach others.* And *Irenæus*:<sup>f</sup> *The Church throughout*

<sup>d</sup> Ipsæ denique Hæreses a Philosophia subornantur — Hinc illæ Fabulæ interminabiles, & Quæstiones infructuosæ, & Sermones Serpentes velut Cancer, a quibus nos Apostolus refræmans, nominatim Philosophiam contestatur caveri oportere. Tertul. *De Præscrip. Hæret.* c. 7.

<sup>e</sup> Ως μὲν ἐν δια βραχέων εἶπεν, αὐτὴ προσδοκαμὴν, καὶ μεμαθηκαμὴν δια τῆ Χρῆστου, καὶ διδασκομὴν, ταῦτα εἰσι. *Apol. prim.* p. 12.

<sup>f</sup> Sola vera ac vivifica Fide, quam ab Apostolis Ecclesia percipit. Iren. *lib. 3. Præfat.*

out the World hath received from the Apostles and Disciples this Faith in one God, &c. And again: The only true and Life-giving Faith is that which the Church hath received from the Apostles. Athenagoras:<sup>s</sup> The Principles to which we adhere are not from Men, but delivered and taught by God. Clemens Alexandrinus:<sup>h</sup> We affirm that the ancient and Catholick Church is one, in Nature, Opinion, Original and Excellency, which by the Will of the one God, through one Lord, gathers together those whom God predestinated, foreknowing from before the Foundation of the World that they would be righteous, into the Unity of one Faith, which is agreeable to the genuine Testaments, or rather to the one Testament, delivered in different Periods of Time—For as the Doctrine of all the Apostles was one, so also was the Tradition. And again,<sup>i</sup> We have the Lord for the Original of our Doctrine, who by the Prophets, by the Gospel, and by the blessed Apostles, hath by various Means, and many Degrees led us from the Beginning to the End of Knowledge. If therefore any one supposes that another Original is wanting, that true genuine Original can be no longer preserved.

Ter-

Ἔ Δὲ αὐτῶν τῶν δόγματων οἷς προσεχομεν, οὐκ ἀνθρώπικοις εἰσιν, ἀλλὰ θεοφοβοῦς καὶ θεοδιδάκτοις πείσαι ὑμᾶς—δυναμείδα. *Legat. pro Christ.* p. 41.

<sup>h</sup> Κατὰ τε ἐν υποστάσιν, κατὰ τε ἐπινοίαν, κατὰ τε ἀρχὴν, κατὰ τε ἐξοχὴν, μόνῃ εἶναι φάμεν τὴν ἀρχαίαν καὶ καθολικὴν ἐκκλησίαν, εἰς εὐότητα πίστεως μίας τῆς κατὰ τὰς οἰκίας διαθήκας, μᾶλλον δὲ κατὰ τὴν διαθήκην τὴν μίαν διαφοροῖς τοῖς χρόνοις, ἐνθὺ τε θεῷ τῷ βεληματι, δι' ἐνθὺ τε κυρίῳ συναγεσθαι τὴν ἡδὴ κατατίετα γμινὺς, ὡς προσωρίσειεν οἱ θεοὶ, δίκαιους ἐσομένους πρὸ καταβολῆς κόσμου ἐγνακῶς — μίαν γὰρ ἡ πάντων γεροντε τῶν Αποστόλων ὡσπερ διδασκαλία, ὡς οὗτε ἡ παραδόσις. *Stromat.* l. 7. p. 899, 900.

<sup>i</sup> Ἐχομεν γὰρ τὴν ἀρχὴν τῆς διδασκαλίας τοῦ κυρίου, διὰ τε τῶν προφητῶν, διὰ τε τῶν Ευαγγελιστῶν, καὶ διὰ τῶν μακαρίων Αποστόλων, πολυτροπῶς καὶ πολυμερῶς ἐκ ἀρχῆς εἰς τέλος ἡγούμενοι τῆς γνῶσεως. Τὴν ἀρχὴν δ' εἰ τις ἑτερον δεισθῆναι ὑπολάβῃ, οὐκ ἐστὶν ἂν ἐν τῷ ἀρχῇ φυλάττειν. *Id. ibid.* p. 890.



*Tertullian*,<sup>k</sup> having delivered his Rule of Faith, says, *this Rule is appointed by Christ*; and the Test of Orthodoxy, he lays down,<sup>l</sup> is *walking by that Rule, which the Church hath delivered down from the Apostles, the Apostles from Christ, and Christ from God*. So *Origen* prefaces the Summary of Doctrine he gives us, by telling us, that they were *Articles evidently delivered by the preaching of the Apostles*. And to mention no more, *Eusebius* of *Cæsarea* affirms,<sup>m</sup> that the Creed he deliver'd *he had learnt from the divine Scriptures*: So that the original Creeds being all taken from Scripture, and generally expressed in Scripture Language, could not but contain an uniform Doctrine, without any material Variation or Difference whatsoever.

6. Provided this Rule of Faith, or Apostolick Doctrine was but adhered to; the primitive Fathers were for referring the more difficult Questions arising out of Scripture to God, and allowing Diversity of Reasonings and Sentiments, as not imagining any Harm could accrue to Christianity hereby. Thus *Irenæus*:<sup>n</sup> *Since we have Truth it-*  
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self

<sup>k</sup> *De Præscript. cont. Hæret. ut sup.*

<sup>l</sup> *Ut Veritas nobis adjudicetur, quicumque in ea Regula incedimus quam Ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo tradidit. Id. ibid. c. 37.*

<sup>m</sup> *Socrat. Hist. ubi sup.*

<sup>n</sup> *Habentes itaque Regulam ipsam Veritatem, & in aperto positum de Deo Testimonium, non debemus per Quæstionum declinantes in alias atque alias Absolutiones, ejicere firmam & veram de Deo Scientiam: magis autem Absolutionem Quæstionum in hunc Characterem dirigentes, exerceri quidem convenit per Inquisitionem Mysterii & Dispositionis existentis Dei, augeri autem in Charitate ejus.—Si autem Omnium quæ in Scripturis requiruntur Absolutiones non possumus invenire, alterum tamen Deum, præter eum qui est non requiramus: Impietas enim hæc est maxima: Cedere autem hæc talia debemus Deo, qui & nos fecit; rectissime scientes, quia Scripturæ quidem perfectæ sunt, quippe à Verbo Dei & Spiritu ejus dictæ, nos autem secundum quod minores sumus—secundum*  
hos

self for our Rule, and a plain Testimony for God, we ought not, by such Explications of Questions as lead to various and different Opinions, to reject the certain and true Knowledge of God; but rather we should so direct the Resolution of such Questions, as to exercise ourselves in the Study of the Mystery and Constitution of the true God, and to increase in his Love—For if we cannot explain all Things in Scripture, let us not however look for another God besides the true one; for this is the greatest Impiety. Such Things we ought to refer to God, who made us; as rightly knowing, that the Scriptures are indeed perfect, because indited by the Word and Spirit of God, but that we from the Weakness of our Condition need the Discovery of his Mysteries. Then he goes on to shew how many Things there are in Nature that we can't account for, though many plausible Things may be said concerning them, and adds: If as to created Things, some must be referred to God, whilst others come within our Knowledge; where is the Difficulty to suppose, that as to the Questions of Scripture, which is all Spiritual, some we should be able to resolve according to the Grace of God, whilst others must be referred to him?—Thus we shall keep our Faith, and continue without Danger, and find the Scripture in all Things consistent. Thus also Tertullian,° after his Formulary, says: *This*

*Rule*

hoc & Scientia Mysteriorum ejus indigemus. —Εἰ καὶ ἐπὶ τῶν τῆς κτίσεως εἰς μὲν ἀνακρίσται τῷ Θεῷ, εἰς δὲ καὶ εἰς γινώσκιν ἐληλυθε τὴν ἡμέτεραν, τί χαλεπὸν, εἰ καὶ τῶν ἐν ταῖς γραφαῖς ζήτουμεν, ὁλῶν τὰν γραφὰν πνευματικῶν ὅσων, εἰς μὲν ἐπιλυομὲν κατὰ χάριν Θεοῦ, εἰς δὲ ἀνακρίσται τῷ Θεῷ—τὴν πίσιν ἡμῶν διαφυλάξομεν, καὶ ἀκινδυνεὶ διαμνησθῶμεν, καὶ πάντα γραφῇ δεδομένη ἡμῖν ἀποδείξωμεν συμφανὲς ἡμῖν εὐσεβεῖσθαι. Iren. l. 2. c. 47.

° Hæc Regula à Christo instituta nullas habet apud nos Quæstiones, nisi quas Hæreses inferunt, & quæ Hæreticos faciunt. Cæterum manente Forma ejus in suo Ordine, quantum libet quæras & tractes, & omnem Libidinem Curiositati effundas, si quid tibi videtur vel Ambiguitate pendere, vel Obscuritate obumbrari. De Præf. Hæret. c. 14.



*Rule appointed by Christ is attended amongst us with no Questions, but such as Heresies introduce, and make Hereticks. However, preserve but this Form in its proper Order, and inquire and debate as much as you please, and indulge every Liberty that Curiosity can prompt to, if any Thing seems to you to be doubtful and ambiguous, or wrapt up in Darkness. Origen<sup>p</sup> also speaks to the like Purpose. After having declared, that the Apostles taught that the Holy Spirit was joined with the Father and Son in Honour and Dignity, he adds: But this is not clearly determined, whether the Spirit be begotten or unbegotten, or whether he is to be accounted also as the Son of God, or not. Of these Things we must inquire, as we are able, from the Holy Scripture, and search them out with skilful Diligence. Speaking also of the different Opinions of the Original and Infusion of the Soul of Man, of the Nature and Condition of the Devil and his Angels, what preceded this World, and shall follow the Destruction of it, when good Angels were created, what is their Nature and Condition, and other Points, which Scripture hath not determined; in order to form a regular Scheme of these Things, he says, every one must, from the general Principles, search out the Truth by what he finds in the Holy Scriptures, or can deduce by a just and regular Consequence from them. This Rule is equitable in its Nature; and*

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though

<sup>p</sup> Tum deinde Honore ac Dignitate Patri ac Filio sociatum tradiderunt Spiritum Sanctum, in hoc non jam manifeste discernitur, utrum natus an innatus, vel Filius etiam Dei ipse habendus sit, necne. Sed inquirenda jam ista pro Viribus sunt de sacra Scriptura, & sagaci Perquisitione investiganda—Oportet igitur velut Elementis ac Fundamentis hujusmodi uti—omnem qui cupit Seriem quandam & Corpus ex horum omnium Ratione perficere, ut manifestis & necessariis Assertionibus de singulis quibus quid sit in Vero rimetur—vel his quas in Sanctis Scripturis invenerit, vel quas ex Consequentia ipsius indagine ac recti Tenore repererit. *De Princip. Præfat. § 4. et ult.*

though the primitive Fathers seem to have agreed in the Manner of expressing their Belief, and in the main in the Principles themselves of which their Faith consisted; yet when they came to explain some of the particular Articles, which they agreed in the Words, or general Sense of, they have almost every one of them some Peculiarities of Opinion relating to them, that are scarce reconcileable with each other; as will evidently appear to every one who consults Bishop Bull, and observes the Difficulty that worthy and learned Prelate found to make their Sentiments conformable to each other; and as I think I could prove, to a Demonstration, by collating many Passages of *Justin Martyr*, *Irenæus*, *Clemens of Alexandria*, *Athenagoras*, *Tertullian*, and others now before me. But in this they acted like wise Men. They had a Divine Rule, and they faithfully kept to it; and did not, because there might be a Difficulty in understanding some Parts of it, take upon them to reject it, and substitute another explanatory one of *their own* in the Room of it.

7. This deserves the more to be remarked, because during these primitive Times there were many real Heresies, against which the Men of Learning and Ability in the Church opposed themselves, in order to preserve the Unity and Purity of the Christian Faith. All the early Christian Writers almost mention them, and the Enemies of Christianity reproached them with it. Thus *Celsus*:<sup>a</sup> *In the Beginning, when they were few, they were of one Mind; but when their Numbers spread, they were immediately split and divided, and all eager to go into particular Factions of their own.* What Kind of Heresies were broached in the earlier

<sup>a</sup> Οἱ ἀρχομενοὶ μὲν, ὅσον, ὀλίγοι τε ἦσαν, καὶ ἐν ἑφρονεῖ ἐς πλὴν-  
 20 δὲ σπαρμέναι, αὐτῶν αὐτῶν τεμνομένη καὶ σχιζομένη, καὶ εἰς αἰεὶς ἰδίαις  
 ὁρεῖν ἐκαστοὶ θέλοντες. *Apud Origen cont. Cels. l. 3. p. 453.*



earlier Ages of Christianity may be seen in several of the primitive Christian Writers, *Irenæus*, *Tertullian*, *Epiphanius*, and others. I shall just give my Reader a Specimen of them from the *Apostolical Constitutions*; by which he will see what Sort of Persons were counted Hereticks from the Beginning, and thereby be better able to judge of the Account I have before given of the Nature of Heresy.<sup>1</sup> The ancient Hereticks were such,<sup>2</sup> “ as  
 “ blasphemed the Almighty God, affirming him  
 “ to be unknown, and denying him to be the Fa-  
 “ ther of Christ, and Maker of the Worlds, and  
 “ saying he is ineffable, undescribable, and with-  
 “ out Name, and born of himself. They dis-  
 “ approve of the Law and the Prophets, affirm  
 “ there is no Providence, believe not the Resur-  
 “ rection, say there is no Judgment or future Re-  
 “ compence, that the Soul is not immortal, that  
 “ Pleasure is the only Thing to be rejoiced in,  
 “ and that you may turn to every Kind of Reli-  
 “ gion

<sup>1</sup> P. 50, 51c.

<sup>2</sup> Τον μὲν παῖσιν ἐκείνοις Θεὸν βλασφημεῖν, ἀγνώστον δοξάζειν, καὶ μὴ εἶναι πᾶσι τοῖς Χριστοῖς, μηδὲ τῷ κόσμῳ δημιουργόν, ἀλλ’ ἀλεκτορ, ἀρρητόν, ἀκατανοήτοον, ἀυτογενεῖλλον· νόμον καὶ προφητείας μὴ χρᾶσθαι· προνοίαν μὴ εἶναι· ἀναστᾶσιν μὴ πιστεύειν· κρίσιν μὴ εἶναι καὶ ἀνταποδο- σὶν· ψυχὴν ἀθάνατον μὴ ὑπαρχειν· ἡδονὴν χαίρειν μόνῃ· καὶ πρὸ πάντων θρησκείαν ἀδιαφορῶς ἐκκλίνειν. Οἱ μὲν γὰρ πλείους εἰσι διὰ τὰς λέγουσιν, οἱ δὲ, τρεῖς ἀναρχοί, οἱ δὲ, δύο ἀγεννητοί, οἱ δὲ, αἰῶνας ἀπειροί. Καὶ οἱ μὲν, ἀγαμέμνων διδάσκουσι, καὶ κραν ἀποχρῆν, καὶ οἶνον, βδέλυκία λεγουμένους εἶναι καὶ γάμον καὶ παῖδων γενέσιν, καὶ βρωμάτων μετὰληψιν— εἰσὶ δὲ ἐξ αὐτῶν ἐλεγον μόνον δεῖν φασκοῦντες χοίρειον ἀπεχρᾶσθαι, τὰ δὲ κατὰ νόμον καθάρα εἶδεν, καὶ περιέμενσθαι νομιμῶς· πιστεύειν δὲ εἰς Ἰησοῦν, ὡς εἰς ὁσίον ἀνδρᾶ καὶ προφήτην. Ἄλλοι δὲ ἀναιδὴν ἐκπορνεύειν. *Apost. Const.* l. 6. c. 10. Καὶ Χριστὸν οὐκ ὁμολογεῖσιν υἱὸν Θεοῦ. Ἀρ- νεῖσθαι γὰρ καὶ τὴν κατὰ σάρκα αὐτοῦ γέννησιν, τὸν σταυρὸν ἐπαισχυνοῦντας τὸ παθεῖν καὶ τὸν θάνατον ἀδοξεῖσιν, τὴν ἀναστάσιν ἀγνοοῦσι, τὴν προ αἰῶνων αὐτοῦ γενέσιν περικοπίουσι· τινες ἐξ αὐτῶν εἰσὶν ἀσεβεῖς, φίλον ἀνθρώπων φανταζόμενοι τὸν κυρίον, ἐκ ψυχῆς καὶ σαρκὸς αὐτὸν εἶναι ἰσαμίζουτες. Εἰσὶ δὲ ἐξ αὐτῶν αὐτὸν εἶναι τὸν Ἰησοῦν τὸν ἐπὶ πάντων Θεοῦ υποπτεύουσιν, αὐτὸν αὐτὸς πᾶσι δοξαζόμενος, αὐτὸν υἱὸν καὶ παρακλητὸν ὑπο- πτεύουσιν.—καὶ γάμον κακὸν συν παιδοποιίᾳ λέγουσιν εἶναι, διαβολὰν τε με- γαλὴν καὶ κακίαν. *Id. ibid.* c. 26.

" gion indifferently as you please. Some say  
 " there are many Gods, some three *without Ori-*  
 " *ginal*, some two unbegotten ones, some innu-  
 " merable *Æons*. Some teach that Men must not  
 " marry, and that you must abstain from Flesh  
 " and Wine, and that Marriage and the Procre-  
 " ation of Children is the Invention of the Devil,  
 " and the Use of Meats abominable. Others of  
 " them say, you must abstain only from Swine's  
 " Flesh, but that you may eat what the Law ac-  
 " counts clean, and must be circumcised according  
 " to it. Others say, that the most impudent  
 " Whoredoms are lawful, and that you may com-  
 " mit all Sorts of Impurities. Others say, that  
 " you must believe that Jesus is only an holy Man  
 " and Prophet, imagining him to be a mere Man,  
 " consisting of a Soul and Body. Others of them  
 " think him to be *the God over all*, that he is the  
 " Father of himself, and that he is himself both  
 " Son and Comforter. Others do not confess  
 " Christ to be the Son of God, denying his Ge-  
 " neration according to the Flesh, are ashamed of  
 " his Cross, think his Passion and Death dishonour-  
 " able, deny his Resurrection, and his Generation  
 " before all Ages." *All these*, says my Author,  
*are the Instruments of the Devil and the Children of*  
*Wrath.*

These were the Heresies against which the an-  
 cient Fathers exclaimed, and which indeed subver-  
 ted (many of them) the very Foundations of Chri-  
 stianity. Now what were the Methods they made  
 use of to oppose these truly pestilent Doctrines?  
 Had they been of our Church *Champion's* Mind,  
 these *numerous Heresies* *broached in their Times*  
*would have made them extreamly suspicious of all*  
*Candidates for Orders, and they would have made*  
*a stricter*



*a stricter Enquiry about them, and demanded a more explicit Declaration of Faith from them, and judged that the Times and Circumstances were such as required this PARTICULAR METHOD of Subscription, and that upon several Occasions<sup>u</sup> of Admission into publick Offices and Preferments of the Church it was necessary to repeat them. Nay, if you'll believe him, We find<sup>x</sup> the primitive Church did make use of this very Method.*

*Audacter magis quam parate.*

Nothing is less true. All this never enter'd into the Heads of the truly primitive Bishops and Pastors of the Church. They knew but of one Way of opposing Heresy, and stopping the Progress of it. What was that? Why by appealing to the very Doctrine of Christ and his Apostles, as contained in, and delivered down by the sacred Writings. Let them testify for themselves. Thus Justin Martyr:<sup>y</sup> *Some there are of our People who acknowledge Jesus to be Christ, but then affirm that he is a Man made of Men. But with these I do not agree, and there are many of my Mind; because we are commanded by Christ himself to believe, not the Doctrines of Men, but those preached by the holy Prophets, and taught by himself. Irenæus, speaking of the Gnostick Hereticks, says: <sup>z</sup> That since they*

<sup>u</sup> Ch. Eng. Vind. p. 22.      <sup>x</sup> Ibid. p. 42.

<sup>y</sup> Καὶ γὰρ εἰσι τινες—ἀπο τοῦ ἡμεῖς γε γένεσι, ομολογεῖν αὐτὸν Χριστὸν εἶναι, ἀνθρώπων δὲ ἐκ ἀνθρώπων γινόμενον ἀποφαινομένοι· οἷς ἐκ συλίσθῃμαι, εἰδ' ἂν πλείους ταῦτα μοι δοξασάν τις εἰποιεν. Ἐπειδὴ καὶ ἀνθρώποις διδασκασίαι κεκελευσμέναι ὑπ' αὐτοῦ τοῦ Χριστοῦ πεποισθῆναι, ἀλλὰ τοῖς διὰ τῶν μακαρίων προφητῶν κηρυχθεῖσι, καὶ δι' αὐτοῦ διδασκῆναι. *Contr. Tryph. p. 234, 235.*

<sup>z</sup> Cum igitur inter eos convenerit de iis quæ in Scripturis sunt prædicta, tunc & à nobis confutabuntur—Nos autem unum & solum verum Deum Doctorem sequentes, & Regulam Veritatis habentes ejus Sermones, de iisdem semper eadem dicimus omnes. *Lib. 4. c. 69.*

they are agreed as to certain Things foretold in Scripture, they shall thence be confuted by us. For we, following the one only true God as our Teacher, and having his Words for the Rule of Truth, all say the same Things of the same Principles. Clemens Alexandrinus: <sup>a</sup> If there be such a Thing as Demonstration, 'tis necessary that we make the proper Inquiries, and learn demonstratively by the Scriptures themselves; how Heresies are erroneous, and how the most exact Knowledge consists in Truth only, and is to be found in the ancient Church.—He therefore who is of himself faithful, well deserves to be believed, when speaking by the Scripture and Voice of the Lord, which through the Lord operates to the Benefit of Men. For in Truth, THIS IS THE CRITERION, the Test we use for the Discovery of these Things—and if 'tis not sufficient only to affirm what we think, but what is affirmed must be proved also, we do not wait for the Testimony of Men, but confirm what is inquired after by the Voice of the Lord, which is more worthy of Belief than all Demonstration; yea, rather is to us THE ONE ONLY DEMONSTRATION. Some of our Moderns would have objected to the learned and venerable Father, that Hereticks torture the Scriptures, and that 'tis not the Words, but the Sense of Scriptures, that is the Rule of Faith. But he knew this as well as they could tell him; and yet was for keeping to the Scripture as the sole Criterion of

<sup>a</sup> Αποδείξεις δ' ἔσθι, ἀνάγκη συγκαταβαίνειν εἰς τὰς ζήτησεις, καὶ δι' αὐτῶν τῶν γραφῶν ἐκμανθάνειν ἀποδεικτικῶς, ὅπως μὲν ἀπιστάλησαν αἰμαίρεσις, ὅπως δὲ ἐν μόνῃ τῇ ἀληθείᾳ, καὶ τῇ ἀρχαίᾳ ἐκκλησίᾳ, ἦτε ἀκριβεστῆς γνῶσις. *Stromat.* l. 7. p. 888. Ο μὲν ἐν ἐξ αὐτῶν πιστῶν, τῇ κυριακῇ γραφῇ τε καὶ φωνῇ ἀξιοπιστῶν ἐκδόσαν, διακυβεῖ προτὶ τὴν τῶν ἀνθρώπων ἐνεργεσίαν ἐνεργεμένη. Ἀμελεῖ προτὶ τὴν τῶν πραγμάτων εὐρεσιν, αὕτη χρωμαῖσα χρήσιμος. p. 890. Εἰ δ' ἔτι ἀρκεῖ μόνον ἀπλῶς εἰπεῖν τὸ δοξᾶν, ἀλλὰ πιστάσθαι διὰ το λεχθέν, ἢ τὴν ἐξ ἀνθρώπων ἀναμνηστικὴν μαρτυρίαν, ἀλλὰ τὴν τε κυρίῃ φωνῇ πιστάσθαι τὸ ζητούμενον, ἢ πασῶν ἀποδείξεων ἐχρησγυῖαν, μολλὼν δὲ ἢ ἡ μὲν ἀποδείξις ὅσα τυγχάνει. p. 891.



of Faith; and instead of substituting an explanatory Creed of his own in the Room of it, shews how Principles must be confirmed: <sup>b</sup> Not by appealing to Things that are ambiguously delivered in it, and catching at a few Words or Expressions scattered up and down in different Places, or urging the mere Sound of Words, or using them contrary to their natural Sense, or rejecting such Parts of Scripture as we do not like; according to the Manner of Hereticks: But by appealing to Scripture as a well connected Body of Truth, considering what is worthy of and becoming the Lord and the Almighty God, and by confirming the Doctrine of any particular Passage of Scripture from other like Passages of the same Scripture; affirming that by these Means, when they spread their false Opinions amongst Men, they are continually convicted by their Opponents of evidently contradicting all the Scriptures: and thus are continually forced hereby to one of these two Things; either to deny the Consequences of their Opinions, or to reject Prophecy itself; or, what I should rather say, to renounce their own Hopes. This appears to me to be the Reasoning of a very sensible Man and a wise Christian: Let me only add what he farther

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says

<sup>b</sup> Καν τολμησῶσι προφητικαῖς χρησασθαι γραφαῖς κ. οἱ τὰς αἰρεσεις μὲνεις, πρῶτον μὲν, ὅσας αἰς, ἐπεία ἔ τελεῖαις, ὡς αὖ το σῶμα καὶ το υφ' αὐτῆς προφητείας υπαγορεύει· ἀλλ' ἐκλεγόμενοι τὰ ἀμφιβολως εἰρημενα, εἰς τὰς ἰδίας μὲν αὐτοῖς δοξας, ὀλίγως σποραδὴν ἀπὸν διζόμενοι φανας· ἔ το σημαίνοντων ἀπ' αὐτῶν σκοπεῖται, ἀλλ' αὐτῇ ψιλῇ ἀποχρησμένοι τῇ λέξει.—Ἡ ἀληθεῖα δὲ—ἐν τῷ διασκεψασθαι τὴ τῷ κυρίῳ καὶ τῷ παντοκράτορι· ὡς τελεῖαις οἰκίον τε καὶ πρεπον· καν τῷ βέβαιον ἐκαστον τῶν ἀποδείκνυμένων κλητὰ τὰς γραφὰς ἐξ αὐτῶν παλιν τῶν ὁμοίων γραφῶν—φθισαῖαι δὲ ἐξενεγκειν εἰς τὴς ἀνδραπὲς δογματικὰ ψευδῆ, σχεδὸν ἀπασαῖς τῇς γραφαῖς ἐναργως μαχομένοι; καὶ αὖ υφ' ἡμῶν τῶν ἀλλοτρίων αὐτοῖς ἐλεγχόμενοι—δυσὸν θάξοντο ὑπο τῶν προσηταίων τῶν δογματικῶν εἰς διασπασθαι γινόμενον· ἢ τῆς ἀκολουθίας τῶν σφίσεων δογματικῶν, ἢ τῆς προφητείας αὐτῆς, μαλλὸν δὲ τῆς αὐτῶν ἐκπιδ' κλημφορεσι. *Stromat.* p. 891, 892.

says on this Article: *He only is a true Gnostick, who grows old in the Study of these Scriptures, keeping to the Apostolick and ecclesiastical Truth of Principles, living most exactly according to the Gospel, deriving these Demonstrations he seeks to find out, from the Lord, from the Law, and the Prophets—Let us therefore confirm what we say by adhering to the Scriptures. Tertullian,*<sup>d</sup> *in Answer to all the Pretences of Hereticks, says: 'Tis not lawful for us to introduce any Thing into Christianity of our own Pleasure, nor to choose what any one thus introduces. We have the Apostles of the Lord for the Authors of our Faith, who did not choose to introduce any Thing of*

<sup>c</sup> Ο γνωστικὸς ἀρα κρινόμενος ἐν αὐαῖς καὶ λαλῆσαι ταῖς γραφαῖς, τὴν ἀποστολικὴν καὶ ἐκκλησιαστικὴν σὺν ὁρθόδοξοις τῶν δογματικῶν, καὶ τὸ εὐαγγέλιον ὁρθολογία βίαι, τὰς ἀποδείξεις, ὡς αὐτὴν ἐπιζήτηση ἀνευρίσκειν, ἀναπεμπομένη ὑπο τῆ κυρίου, ἀπο τὸ νόμος καὶ προφήτων—Ἐπειτα δ' ἐν ταῖς γραφαῖς, κυρώσωμεν τὸ εὐρηκέναι. *Stromat. p. 896, 897.*

<sup>d</sup> Nobis vero nihil ex nostro Arbitrio inducere licet, sed nec eligere quod aliquis de suo Arbitrio induxerit. Apostolos Domini habemus Autores, qui nec ipsi quicquam ex suo Arbitrio, quod inducerent, elegerunt, sed acceptam à Christo Disciplinam fideliter Nationibus assignaverunt. Itaque etiam si Angelus de Cœlis aliter evangelizaret, anathema diceretur à nobis. *De Præscript. Hæret. c. 6.* Nobis Curiositate opus non est, post Christum Jesum, nec Inquisitione post Evangelium. Cum credimus, nihil desideramus ultra credere. Hoc enim prius credimus, non esse, quod ultra credere debeamus. *Ibid. c. 8.*—Ipsa Doctrina eorum, cum Apostolica comparata, ex Diversitate & Contrarietate sua, pronuntiabit, neque Apostoli alicujus Auctoris esse, neque Apostolici; quia sicut Apostoli non Diversa inter se docuissent, ita & Apostolici non contraria Apostolis edidissent.—Ita omnes Hæreses ad utramque Formam à nostris Ecclesiis provocata, probent se quaquà putent Apostolicas. Sed adeo nec sunt, nec probare possunt quod non sunt. *Ibid. c. 32.*—Unde autem Extranei & Inimici Apostolis Hæretici, nisi ex Diversitate Doctrinæ, quam quisque de suo Arbitrio, adversus Apostolos, aut protulit aut recepit? *c. 37.* Quid de proprio intulimus, ut aliquid contrarium ei quod esset in Scripturis deprehensum, Detractione, vel Adjectione, vel Transmutatione remediaremus? Quod sumus, hoc sunt Scripturæ ab Initio suo. Ex illis sumus, antequam aliter fuit; antequam à vobis interpolarentur. *c. 38.*



*of their own Will, but faithfully delivered over to the Nations the Discipline they received from Christ. And therefore if an Angel from Heaven should preach another Gospel, he would be pronounced by us accursed.—We have no Curiosity after we have learnt Christ, nor need of any farther Enquiry when we have received the Gospel. When we believe, we desire to believe nothing further. For this is one of the first Articles of our Belief, that there is nothing that we ought to believe farther—The very Doctrine of the Hereticks, compared with the Apostolick Doctrine, by its Difference from and Contrariety to that, will demonstrate, that it hath no one of the Apostles, or apostolick Men for its Authors; for as the Apostles did not teach different Things amongst themselves, so neither did the apostolick Men declare any Thing different from the Apostles.—Let therefore all Heresies, challenged by our Churches to come to either of these Tests, prove themselves to be apostolick, if they think they can. But they neither are, nor can prove themselves to be what they are not.—Whence then are Hereticks, those Strangers and Enemies to the Apostles, to be denominated, but from that Diversity of Doctrine which every one of them, according to his own Pleasure, hath either taught or received in Opposition to the Apostles?—As to us, what have we introduced of our own, that there should be Need to amend any Thing found amongst us contrary to Scripture, by taking away, adding, or changing any Thing? What we are, that the Scriptures were from the Beginning. We are of them before there was any Thing different from them, and before they were interpolated by you. And though this Father denies,<sup>c</sup> that Hereticks should be admitted to any Disputation con-*

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*cerning*

<sup>c</sup> Hunc igitur potissimum Gradum obstruimus, non admit-  
tendos eos ad ullam de Scripturis Disputationem. *De Præf. Her.*  
c. 15. Ergo non ad Scripturas provocandum est. c. 19.

cerning the Scriptures, and that the Appeal in Controversies with them should not be made to Scripture; the Reason was,<sup>f</sup> because they had rendered themselves incapable of Conviction by it, by their wicked and perverse corrupting and abusing it; and because he thought they might be dealt with a shorter Way, and proved to be no Christians,<sup>g</sup> because they rejected that Faith which was the universal Faith of the apostolick Churches, even that Faith of which he had given the Summary. But this was an immutable Principle<sup>h</sup> with him, that that only was to be allowed for Truth which was agreeable to that Rule which the Church had from the Apostles, the Apostles from Christ, and Christ from God.

From these Passages, and many others of a like Nature might be mentioned, it appears, that the truly primitive Fathers knew no other Criterion or Test of Orthodoxy and Heresy but the sacred Scriptures, and that amidst the numerous Heresies of their Times they thought the Scriptures themselves, without the Help of human explanatory Creeds, were a sufficient Guard and Security against the Evil of them. They had in fact no such common authoritative explanatory Creed, and the only Rule they adhered to was the Doctrine of Christ and his inspired Apostles. And if the Church for full three Hundred Years after Christ, when numerous

<sup>f</sup> *De Præscrip. Har. c. 17.*

<sup>g</sup> Ubi apparuerit esse Veritatem & Disciplinæ ac Fidei Christianæ, illic erit Veritas Scripturarum & Expositionum. *c. 19.* Constat omnem Doctrinam, quæ cum illis Ecclesiis Apostolicis Matricibus & Originalibus Fidei conspiret, Veritati deputandam—cujus Regulam supra edidimus. *c. 21.*

<sup>h</sup> Si hæc ita se habent, ut Veritas nobis adjudicetur, quicumque in ea Regula incedimus, quam Ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo tradidit, constat Ratio Propositi nostri desinientis, non esse admittendos Hæreticos ad in-eundam de Scripturis Provocationem, quos sine Scripturis probamus ad Scripturas non pertinere. *c. 37.*



merous Heresies abounded in it, that struck at the very Foundations of Christianity, and much worse than any that can be pretended to be broached in our Times, could subsist, and did actually prosper, tho' destitute of the Aid of imposed human Formularies and Creeds, and though Subscriptions to such Forms do not appear to be so much as ever thought of, much less practised; if the Church then thought herself safe by the sole Aid of the Word of God, and was able *to convince Gainsayers*, and defend her own Doctrines by the sole Authority of that sacred Word; what Need hath she of any other Protection and Defence now? Let us, as the primitive Fathers did, try all Things by this Standard, and Truth will prevail, and in the End triumph over all Heresy and Error whatsoever.

8. Whereas the Author of *The Church of England Vindicated* asserts in the most positive Manner,<sup>i</sup> that Creeds *were originally intended for the Use of Catechumens, and were first used ONLY in the Office of Baptism, and that*<sup>k</sup> *the ancient Creeds were originally framed only for the Candidates of Baptism, and therefore*<sup>l</sup> *contrived short in order that the Catechumens might more easily retain them in Memory*: I must beg Leave to ask for the Proof of these Things, and think the very contrary may be proved from Antiquity. The most ancient Creeds were unquestionably those we have in Scripture, and those which the primitive Fathers have left in their Writings, which I have translated. Now it doth not appear that any one of these was originally framed *only* for the Candidates of Baptism. Undoubtedly these Candidates did make a Confession of their Faith in Christ; but they made such a Confession of Faith, as was not peculiar to themselves,

<sup>i</sup> *Ch. Eng. Vind.* p. 25.

<sup>l</sup> *Ibid.* p. 25.

<sup>k</sup> *Ibid.* p. 31.

selves, but common to the whole Church; yea the very same as was made by the Candidates for the Ministry, and expressed in the same Terms, without any Variation; and they were made originally short and easy, because then the Faith was not spun out to that *enormous Length* as it afterwards was, and because these short Creeds contained all that was then thought essential and necessary to Christian Communion and Charity. *If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart that God hath raised him from the Dead, thou shalt be saved,*<sup>m</sup> was the Language of St. Paul, not to *Catechumens*, and Candidates for Baptism, but to all Christians without Exception. The Question here is not what such a Summary as this might include in it; but what the Summary or Rule of Faith itself was, the Profession of which was necessary to Baptism, Communion, and Salvation? And this the Apostle himself hath determined, I presume, as wisely as any of those that came after him have been able to do. The most ancient Creed of *Irenæus* contained the Faith of the Church throughout the whole Christian World; *which all the Churches preserved, as though they inhabited one House; believed, as though they had one Soul and the same Heart; and with one Consent preached and taught, as though they had one common Mouth to speak with; to which the most eloquent and learned could make no Addition, and which the most common and ordinary Christians professed whole and entire. Tertullian's Creed was the unalterable Doctrine of the whole Church, and incapable of all Amendment. It was the Rule*<sup>n</sup> *that he says Christ appointed, and that was to be preserved and defended, which ran down from the Beginning of the Gospel before any Hereticks were in Being. The Creed of the Apostolical*

<sup>m</sup> Rom. x. 9.<sup>n</sup> Ut sup.



*stolical Constitutions*, which baptized Persons were to profess their Belief of, contained neither more nor less than those of *Irenæus*, *Tertullian*, and others; and not one of the primitive Fathers speaks of one Creed for the Candidates for Baptism, and another for Christians in general, and a third for the Candidates for the Ministry. Nay, the contrary is most evident and certain. In the Letter that *Eusebius*, Bishop of *Cæsarea*, wrote to the People of that City, he inclosed the Creed that I have before translated, and prefaces it in this Manner: ° *The written Formulary which I presented, and which was read in the Presence of the Emperor, and was approved as right and sound, was this; even as we have received it from the Bishops before us, and when we were first catechised, and when we were baptized, and as we have learnt from the sacred Scriptures, and as we have believed and taught when we were Presbyters, and even since we have been Bishops.* See Reader, in the ancient Times, there was only one short and plain Creed, for such this Creed was, for *Catechumens*, baptized Persons, Presbyters, and Bishops. Even the *Nicene Creed* itself Mr. *Bingham* hath proved by undeniable Authorities to have been made use of in Baptism. The Words of the Fathers of the Council of *Constantinople*, under *Mennas*, Anno 536, which he refers to, are these: P *The orthodox Formulary, published by the Nicene Synod, we freely confess, and preach*

° Το μιν εν παρ' ημων γραμμα, επι παρευσια τε θεοφιλεστων ημων βασιλεως, αναγνωσθην, ευ τε χειρι κη δοκιμως αποφανθην, τωτοι εχει τον τροποι· καθως παρελαβομεν παρα των προ ημων επισκοπων, κη εν τη κατηχησει, κη οτε το ληγον ελαμβανομεν, κη καθως απο των θειων γραφων μεμαθηκαμεν, κη ως εν τω πρεσβυτερεια, κη εν αυτη τη επισκοπη επισευσαμεν τε κη εδιδασκομεν. *Apud Socrat. Hist. Eccl. l. i. c. 8. Theodoret. Eccles. Hist. l. i. c. 12.*

P Τα παρ' αυτης εκλεθειμενον ορθοδοξον συμβολον ομολογουμεν εν παραρρησια, κη κηρυσσομεν επ' εκκλησιας, εν αυτω βασιλισθεις, κη βασιλιζοις. *Act. 5. Tom. 5. p. 699, 166, 171, 179.*

*preach it in the Church, were baptized ourselves, and do baptize others into it.*

The Truth of the Matter is this: That in the truly primitive Times, when there was no set *regulated Formulary* of Faith, which was the *authoritative common Standard* of the Christian Church, every Church made use of such short and plain Forms as they thought most proper, and as their own Circumstances rendered necessary; and that the Faith professed in Baptism contained the general Articles of the Christian Belief; and that, as far as appears from History, they had not different Creeds for different Purposes, or one for the Candidates for Baptism, and another for those who were Candidates for the Ministry; but that the same Faith in general, though differently expressed, and containing more or less Particulars, as it happened, was acknowledged at Baptism and the Ordination of Presbyters and Bishops. And 'tis the Excellency of these Creeds, as far as we have any remaining Account of them, that they are short, easy to be remembred, generally plain to be understood, and almost entirely consist of those indisputable Principles and plain Facts, upon which the Truth and Credit of Christianity absolutely depend.

Upon the Whole, I think it must appear evident to all impartial Persons, that there is no Intimation or Precept of Scripture, no apostolick Warrant or Authority, nothing in the Practice of the primitive Church for three Hundred Years after Christ, no Testimony of one single Father during that Period, that can be alledged in Proof of this Practice, of substituting human explanatory Creeds in the Room of Scripture, as the *Criterion*, or Test of any Person's Orthodoxy; or in Vindication of imposing and enforcing Subscriptions to such



such human Tests, as a necessary Qualification for the Admission of Candidates into the sacred Ministry. And therefore I conclude; that the Purity of the Faith; and the Unity of it too, as far as is necessary, may be preserved in the Christian Church; without the Assistance of a Method, which hath no Shadow of a Support from Scripture or primitive Antiquity.

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#### CHAP. IV.

##### *The Practice of the Protestant Churches considered.*

HAVING examined the *Plea of Antiquity*, urged by the Author of *The Church of England Vindicated*, in Defence of Subscription to human explanatory Creeds; as the Test of Orthodoxy, and as a Qualification for Admission to the Ministry, and as I apprehend shewn it to be wholly groundless; 'tis proper I should take some Notice of another Argument, by which he endeavours to defend this Practice; and that is, the Sense and Practice of the *Protestant Churches*. He instances particularly in the *reformed Church of France*,<sup>a</sup> *allowed by the Dissenters themselves to be one of the best of the reformed*; and tells us, that *if we should compare the Practice of the Church of England and the reformed Church of France, upon those Heads which are often cried out upon as arbitrary and tyrannical in the Church of England by those who are in different Sentiments, or different Interests from her, as if they were Encroachments upon the Rights and Privileges of Englishmen, and*

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<sup>a</sup> *Ch. Eng. Vindic.* p. 49.

*the singular unparallel'd Impositions of the Church of England: I say,*<sup>r</sup> *should we compare the Practice of the French Church with that of our own upon these Heads, we should find that the very same Methods have ever been most strictly observed and practised in that Church. And amongst other Things, that Subscriptions and Oaths likewise are required in the French Church more than in the Church of England, as plainly appears from the national Synods of that Church, which are the most publick and authentick Rule of it, and therefore the best Authority. And after mentioning particularly the Articles and Canons to which those Subscriptions and Oaths were required, he concludes this Head with this Remark and Censure: None<sup>s</sup> but Opiniatres and Self-conceited will oppose their single Judgment to the united Verdict of the Protestant World. Upon all which I beg Leave to make the following short and plain Observations:*

1. If we allow, as he says that the Dissenters do, that the reformed Church of *France is one of the best of the reformed*, we do not thereby allow her Constitution to be *perfect*, and free from Blame; nor set her up as a Pattern of Doctrine and Discipline, to be followed by us or any other Churches, any farther than as both are agreeable to the Christian Standard, or to the Institution of Christ and his Apostles. And as far as the Church of *England* is built upon this Foundation, so far she is a Pattern to me, and the whole Body of Dissenters: But in the *French Church* we freely condemn her *extream Severity* and Rigour, and think her Subscriptions and Oaths that she enforced, *unchristian and tyrannical*; in which we agree with many other Protestant States, who freely censured her on this Account. And upon our Principles, had we lived in

<sup>r</sup> *Ch. Eng. Hind. p. 50.*

<sup>s</sup> *Ibid. p. 54.*



in *France*, we must have been *Dissenters* from her, for the same Reasons as we are from the Church of *England* here.

2. If upon Comparison it should be found, that the Church of *England* is *less arbitrary and severe* than the Protestant Church of *France*, this will not prove that the Severities of Subscription she still maintains are at all justifiable, or that the imposing Power she yet assumes and exercises is agreeable to the *Evangelical Constitution*, and the Nature of Christianity. If her Articles may be subscribed with less Difficulty than those of *that reformed Church*, as in my Judgment I think they may; it is greatly to the Commendation of the Church of *England*: But the nobler Commendation would be to take away all Difficulty. Without this, *one Thing will ever be wanting* to her Perfection. Oh! that she were in all Respects *without Spot or Wrinkle, or any such Thing!* The *French* reformed Church is laid in Ruins, by that very imposing Power that she herself too rigorously exerted. The Church of *England* still subsists, and I most sincerely pray, that the good Providence of God may ever protect her, and that none of the Blemishes of that Sister Protestant Church may be ever found in her, nor ever proposed by her, as worthy her Imitation. Rather let her excell in Moderation, Benevolence, Charity, Tenderness to the Consciences of Men, Desire of Peace and Love of Liberty. Let her, as becomes an affectionate Mother, soften, or rather remove those Subscriptions that create any Difficulties to good Men, and admit her Ministers and Members upon the Terms that Christ and his Apostles have laid down; and I could venture to prophesy, that in a few Years all would flow into her Bosom, and gladly unite in her Communion. As her *internal Constitution* and

Discipline now stand, she hath it in her Power, let me be allowed to say it without Offence, to put on a *Sternness* and Severity, not at all agreeable to the gentle, benign, and forbearing Disposition, that ought to prevail in, and be the *distinguishing Characteristick* of every Christian Church. The *growing Moderation* and Christian Forbearance of her Prelates and Clergy, and the *Lenity* and Indulgence of the civil Government, I acknowledge with Pleasure, and heartily bleſs God for: But her *penal Laws* are ſtill in Force againſt all who do not ſubſcribe as appointed; and the Diſſenters experimentally know, by the Vexations of ſeveral of their Miniſters, how theſe Laws would operate, had ſome warm and ſelf-intereſted Gentlemen, that they can name, Power to act agreeable to their diſcovered Inclinations, and was the full Execution of them put entirely into their Hands.

3. As to thoſe *who are of different Sentiments from the Church of England, and cry out againſt her Subſcriptions as arbitrary*; they do this, not only, or principally, becauſe they apprehend them to be *Encroachments upon the Rights and Privileges of Engliſhmen*, but Encroachments upon *that Liberty wherewith Chriſt hath made them free*, and in which an inſpired Apoſtle hath bid them *ſtand faſt*, exhorting them *not to be entangled with any human Yoak of Bondage*. They do indeed think, that the making a *Conformity* to external Forms and Rituals of Worſhip a neceſſary Qualification for enjoying the *common Rights of Subjects*, is not quite conſiſtent with the Liberties and Privileges of *Engliſhmen*, and that this hath been ſo ſubſtancially proved by one who *adorns* one of the higheſt Stations in the *eſtabliſhed Church*, as never hath been, and never will be diſproved to the End of the World. But when they ſpeak or write againſt the



the imposing Subscriptions to human explanatory Articles of Faith, they treat this as *peculiarly injurious* to the Rights of Conscience, as an Encroachment on the supream Authority of Christ, as casting an high Reflection on the Perfection of Scripture, and as the Exercise of a Power that generally hath been, and in the Nature of the Thing generally must be, destructive of the Peace of the Church, and of the Purity both of the Christian Doctrine and Worship.

4. I know of no Persons, at least I am not of the Number of them, who complain or affirm, that *the Impositions of the Church of England*, in reference to her Subscriptions, are *singular and unparallel'd*. The Church of Rome hath far more grievous and rigorous Impositions. And yet it may be observed, that as to several of those doctrinal Points, to which the Church of England requires Subscription, and in which she would establish Unity of Faith, she is *more rigorous* than the Church of Rome; because the Members of her Communion differ amongst themselves as to those very Doctrines, and yet she thinks proper to tolerate them all, without exercising her *Inquisition* against one or other Party, or making the Belief of either Side the Question a Qualification for her Ministry, or the Emoluments and Privileges attending it. Yea, it may be farther observed, as an Instance of the *peculiar Rigour* of the Discipline of the established Church in exacting Subscriptions, that though the Author of *The Church of England Vindicated*<sup>t</sup> takes on him *positively* to affirm, that *none but the Clergy are required to give this Test of their religious Opinions*, yet that the Fact is against him, and that he did not know or hath wilfully concealed the Truth. For in the first  
Place,

<sup>t</sup> *Ch. Eng. Vind.* p. 22.

Place, all without Exception<sup>u</sup> that are *matriculated* into the University, are obliged, if Sixteen Years of Age, to subscribe to the Articles of Faith and Religion, and to divers other Things. And if they are above Twelve Years of Age, though they are exempted from those other Things, yet the Subscription to the Articles is indispensably required; without any Distinction, whether they intend for Divinity, or any other Profession. And before any Person<sup>\*</sup> can be admitted *Batchelor of Arts*, or *Doctor* in any of the Professions, he who presents him declares to the *Vice-Chancellor*, that the Person presented hath read, or heard read, the Articles of Faith and Religion, and subscribed them before Witnesses. And this Subscription is expressly ordered to be made, <sup>y</sup> as also the Subscription to the three Articles of the 36th Canon, before the *Proctors* in the Presence of the *Presenter*. So that this Subscription is exacted of *Laymen*, and even *Boys*, before they can be capable of judging of the Nature or Sense of the Articles, before they can be admitted into the University, or to take their Degrees, whether they are Musicians, Physicians, of the Law, or whatever Profession they are intended for, or take their Degrees in. From the Church of *Rome* the Practice of Subscriptions amongst the Divines came into the *Protestant* Churches; some of whom, in the Beginning of the *Reformation*, were extremely rigid in this Point. The *reformed Church* of *France* particularly carried this imposing Power to a very enormous Height, and thereby gave great Advantage to their Popish Enemies to oppress and persecute them; nor could they with so much Reason, as they might otherwise have done, complain of the Hardship and Injustice of being

<sup>u</sup> *Paræbol. de Corp. Stat. Univers. Ox. Tit. 2. §. 4. tit. 9. §. 6.*

<sup>\*</sup> *Ibid.*

<sup>y</sup> *Ibid. tit. 9. §. 3.*



being loaded with Subscriptions and Oaths by the Popish Clergy, when, as a Protestant Clergy, they themselves claimed the same Power of Imposition over others, and exercised it with very great Severity. For the Dispute was, not whether the imposing Power of the Clergy was right? That seems to have been agreed on both by *Papists* and *Protestants*; but which of them should exercise that imposing Power? And according to the Doctrine of our *Church Champion*, that <sup>2</sup> *the Governors of the Church have, and ought to have Authority to examine into the Faith of those, who are to be admitted to the Ministry; to use such Methods in doing this as they shall judge most proper; and to require the most satisfactory Proofs, which the Candidates can give, of their holding one Faith with THAT CHURCH, into which they come to be admitted as publick Teachers*; I say, according to this Doctrine the Governors of the Church of *Rome* had, and ought always to have Authority to harass and plague the *French* Protestants by Subscriptions and Oaths to Popery, to admit none to the Ministry but those who held the Faith of that Church, *to take care<sup>2</sup> that no other Doctrine be preached without Censure, and to reprove and degrade their Aggressors, i. e. all Protestant Ministers, that should presume to teach any Thing contrary to the Doctrine of the Romish Church.* Nor could the *French* Protestants, upon their own Principles, or according to the Sentiments advanced by this Church Writer, ever prove their Persecutions by the Papists to be injurious and unchristian. But upon my Principles, all Impositions as to Matters of Conscience, and all Kind of Persecutions for the Sake of Religion, whether Popish or Protestant, are essentially wrong, and vindicable upon no just Considerations of Reason,

<sup>2</sup> *Ch Eng. Vind.* p. 54.

<sup>2</sup> *Ibid.* p. 104.

Reason, Prudence, or Christianity. And therefore, though I should think I abused the Church of *England*, should I say, *her Impositions are singular and unparallel'd*; yet I should say a Thing, in my Opinion, extremely to her Honour, could I say, as I hope the Time will come when 'twill be said of her, that she allows and practises no Kind of Impositions at all, and hath publicly renounced every Thing that favours of Persecution.

5. If the *whole Protestant World*, and I will say the *whole Christian World*, should agree in the imposing Subscriptions to explanatory Articles of Faith; yet if that Imposition be wrong in its Nature, hath no Foundation in Scripture, is not a proper Method of promoting Unity and Purity of Faith, and is absolutely contrary to the Genius, Spirit, and whole Constitution of Christianity; the Practice of the whole Christian World would be no Vindication of the Thing, nor prove the Lawfulness and Expediency of it; and should any one oppose his single Judgment to this united Verdict and Practice of the Christian World, he would not deserve the Reproach of an *Opiniatre*, and self-conceited Person, but the Character of an understanding, wise, and consistent Christian. He would have his Answer to the Plea of this *universal Verdict and Practice* ready: *“If any Man seem to be contentious, or imposing, we have no such Custom allowed by the Apostles, neither the Churches of God, as planted and constituted by them. He would reply with Tertullian: “Our Lord Jesus Christ*

<sup>b</sup> 1 Cor. xi. 16.

<sup>c</sup> Dominus noster Christus Veritatem se, non Consuetudinem cognominavit. Si semper Christus & prior omnibus, æque Veritas sempiterna & antiqua Res. Hæreses non tam Novitas quam Veritas revincit. Quòdcunque adversus Veritatem sapit, hoc erit Hæresis, etiam vetus Consuetudo. Tertul. de *Virgin. Veland. Init.*



*Christ called himself THE TRUTH, not THE CUSTOM. If Christ is always and before all Things, Truth is equally an eternal and ancient Thing. 'Tis not Novelty, but Truth that confutes Heresies. Whatever is contrary to Truth, that will be Heresy, even ANCIENT CUSTOM itself. Or, as St. Cyprian expresses himself: 'Tis in vain, that those who are overcome by Reason, urge in Opposition to us, CUSTOM. As though Custom was greater than Truth, or we were not to follow that in spiritual Things which hath been better revealed by the Holy Spirit. After the Grant of Inspiration and Revelation, he who knowingly and willingly perseveres in his Error, offends without any Pardon of his Ignorance. For he is supported only by Presumption and Obstinacy, when he is overcome by Reason. What Obstinacy, what Presumption is this; to prefer human Tradition to the Divine Order; and not to consider, that whenever human Tradition makes void, and passes by the Divine Precepts; it excites the Divine Indignation and Anger? Whenever Custom creeps in amongst any, it should not prevent the Prevalence and Conquest of Truth: For Custom without Truth is but the Antiquity of Error.*

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Thus

<sup>d</sup> Proinde frustra quidam, qui Ratione vincuntur, Consuetudinem nobis opponunt; quasi Consuetudo major sit Veritate, aut id non sit in spiritualibus sequendum, quod in melius fuerit a Spiritu Sancto revelatum.—Post Inspirationem & Revelationem factam, qui in eo quod erraverit, perseverat prudens & sciens, sine Venia Ignorantiæ peccat: Presumptione enim atque Obstinatione quadam nititur, cum Ratione superetur. Cyprian. *Epist.* 73. *ad Jubaian.* p. 203, 204. Quæ ista Obstinatio est, quæve Presumptio, humanam Traditionem divinæ Dispositioni antepondere; nec animadvertere, indignari & irasci Deum, quoties Divina Præcepta solvit & præterit humana Traditio. *Id. Epist.* 74. *ad Pompeium,* p. 212. Nec Consuetudo, quæ apud quosdam obrepserat, impedire debet quo minus Veritas prævaleat & vincat. Nam Consuetudo sine Veritate vetustas Erroris est. *Id. ibid.* p. 215.

Thus are we furnished by these ancient Writers with an Answer to every thing that can be urged from Custom and Practice, whether ancient or modern. And indeed 'tis unworthy the Character of Men of Learning and Candour to bring Authority instead of Reason, Example instead of Proof, or to urge Custom, when they should first prove the Custom fit and lawful. The Customs and Practices of the whole *Papish Church* are against the Protestants. What then? Is Popery ever the better on this Account? Do not Protestants frankly condemn them? And for this Reason justly, because their *discriminating Customs* are, some impious, some idolatrous, others absurd and contemptible, and all of them without Reason and Scripture to support them? Of what greater Authority are *Protestant Customs* and Practices, if not better grounded, and more agreeable to the Nature of Christianity, and the Warrant of Scripture? What is the *long Tale* of the Subscriptions and Oaths, imposed by the *French reformed Church*, which if the *Champion* had had any Regard for the Honour of that Church, he would never have told; What, I say, is all this to justify the imposing Power assumed by the Church of *England*? Will she make the *French Church* a Model for herself in the Whole of her Constitution and Discipline? If this Gentleman's Reasoning be true, that *Church Governors ought to require the most satisfactory Proofs, which Candidates for the Ministry can give, of their holding one Faith with that Church into which they come to be admitted as publick Teachers, and that none but Opiniatres and Self-conceited will oppose their single Judgment to the united Verdict of the Protestant World*; then 'twill follow, that the Governors of the *foreign Protestant Churches* have, and ought to have a Right, to require *the most satisfactory Proofs,*



*Proofs*, which the Candidates for the Ministry can give, of their holding the Faith of those Churches; and particularly, that they hold but *two Orders* of Church Officers, *Overseers* and *Deacons*; and that *all true Pastors, in every Place wherever they are, have the same Authority, and an equal Power under one only Chief, sole Sovereign, and sole universal Bishop Jesus Christ*, for this is one constant Article in their Confessions of Faith; and that therefore they disapprove *Diocesan Episcopacy*, and by Consequence *the episcopal Government* of the Church of *England*, as contrary to the Order and Establishment of Christ. Will the Gentleman pass his Censure on this Subject too? And say, The Church of *England*, that opposes *her single Judgement to the united Verdict of the whole Protestant World*, is an *Opiniatre* and *self-conceited*? I leave him here to his private Meditations. I, who never judge of the Truth of Principles by what others believe, nor the Goodness of Customs merely by what others do, do by no Means think this Reasoning of his conclusive; as I do by no Means think his Assertion true, that *the united Verdict of the Protestant World is in Favour of Subscriptions*. For,

6. Lastly, the most certain Facts contradict it, as will appear from the excellent Speech of the reverend and learned *John Alphonso Turretine*, made to the *lesser Council of Geneva*, previous to the *abolishing* their Subscriptions there; which I have translated from the *French* Original now before me; and with the more Pleasure, as I believe it hath never been before published, contains some curious Facts, not so well or generally known amongst us, shews the excellent Temper and great Moderation of the foreign Protestant Churches, and in my humble Opinion holds up to our *esta-*

*blished Church*, and to all the *several Denominations* of Protestants amongst us, a Model more worthy their copying after, than the severe, rigid, *persecuting Constitution* and Discipline of the *French Protestant Church* can afford them. The Oration is as follows :

*The Speech of Mr. Turretine, Rector of the Academy at Geneva, made to the Lesser Council for abolishing the Subscription to the Formula Consensus:*

*Magnificent and most honoured Lords,*

**O**UR Society hath given it in Charge to us, Mr. — the preceding Moderator and myself, to report to your Lordships what was done by them on *Friday* last, in Obedience to the Arret of the Council of Two Hundred, delivered to it the nineteenth of *May* last, relating to the Subscription to our Regulations. After having debated several Times on this Subject, and having turned and considered it on all Sides, and the Intention of the Council of C C. being perfectly explained, our Society was at length summoned on *Friday* last to regulate the Affair in a sure and lasting Manner. And the Resolution taken by it, under Permission of the Councils, is this: “ That  
 “ without meddling with the Doctrine contained  
 “ in our Regulations of the Year 1649, and in  
 “ the *Consensus*, they were of Opinion, for the  
 “ Reasons that shall be explained to your Lord-  
 “ ships, that for the Time to come, those who  
 “ shall be received to the sacred Ministry, or into  
 “ our Society, shall not be obliged to any Sub-  
 “ scription, but shall be exhorted by the Mode-  
 “ rator, to teach nothing here, neither in the  
 “ Church



“ Church nor Academy, contrary to our Regulations, in order to the Preservation of Peace and Union amongst ourselves, and to preserve an Uniformity in the Manner of our teaching.”

This is the Resolution that was taken, under Leave of the Councils, and which we shall now explain the Foundations of to your Lordships; and if, as we persuade ourselves, you shall please to hear us with your usual Equity, and Freedom from Prejudices, we venture to hope, that you will find the Reasons of our Society very substantial, and that you will be convinced that we have taken a Part, not only that injures no Person whatsoever, but which is without Contradiction the most just and reasonable they could have taken, which will do great Honour to this Church, which will be highly advantageous to the whole Protestant Interest: In a Word, that is the most proper Method, we should say, the only proper Method to establish a firm and durable Peace in our Society. For we can affirm, that these are the only Views which our Society hath proposed in this whole Affair.

I shall do, my Lords, three Things: I shall first explain the Fact; I shall establish the Reasons upon which our Society hath acted, and then answer the Difficulties that may be objected.

I. To begin with the Fact. Your Lordships will remember, without Doubt, the Alteration made by our Society, about two Months ago, in the Manner of signing our Regulations. 'Twas this: That instead of signing as before, *Sic sentio, sic profiteor, sic docebo, et contrarium non docebo*: So I believe, This I profess, Thus will I teach, and the contrary I will not teach: It was agreed, first to omit the Words *Sic sentio*, expressing the Necessity of believing; because in Reality every

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one acknowledges, that the Matters referred to are not sufficiently important, nor clearly enough revealed in Scripture, to impose the Belief of them. This Article then being taken away, Sincerity would not permit the retaining the other, *Sic docebo*, implying the Necessity of teaching these Things; because the leaving this could serve only to lay those, who were in other Sentiments, under a Necessity of Lying. Nevertheless, to give some tolerable Sense to these Words, it was proposed to give this Turn to the Subscription: *Sic docebo, scilicet quoties hanc Materiam tractare suscipiam*, I will thus teach, as often as I shall undertake to treat of this Subject; to which were farther added these Terms: *Contrarium non docebo, neque Ore, neque Calamo, neque publice, neque privatim*, I will not teach the contrary, neither by Word nor Writing, neither publickly nor privately.

This new Subscription, most high Lords, greatly displeased the greatest Part of our Society, and they pointed out the Inconveniences of it. They remarked, that 'twas not duly consistent with Frankness and Sincerity, that it contained Equivocations, that it carried besides the Air of an Inquisition, that was quite unsuitable to the Nature of Subjects, acknowledged by all to be indifferent; and that in one Word, it would do no Honour to our Church, and that in all Appearance it would not have the Approbation of our Councils. These were the Representations of many of our Society, and they conjured those who pressed the Establishment of this Subscription, that they would not put so many Things into it, which must prove Snares to Mens Consciences. Nevertheless, as they ardently desired Peace, they declared to the Gentlemen, who pressed this Subscription, that they would leave the Affair with them, but at the same

Time



Time could not but represent to them the Inconveniences, and conjured them to give it due Attention. What I now say, most high Lords, is a certain and evident Fact, and which hath been since acknowledged by those, who are not in the Sentiments of our Society.

Things were in this Situation, and notwithstanding the Reluctance they perceived to submit to this new Subscription, yet there was no Thought of making any farther mention of it, at least not without some pressing Occasion, had it not been for the unexpected Arret of the Council of C.C. But this sovereign Council refusing to approve this new Subscription, and not having at all allowed it but because of the then Circumstance of Affairs, and giving us to understand in very plain Terms their Desire that we should alter it, by exhorting us to deliberate more particularly and carefully on this Subject; our Society, finding themselves hereby engaged to review the Affair a-new, is confirmed more than ever in their first Sentiments. And as they never gave their Consent to this new Subscription but with a great deal of Reluctance, and a Reluctance which they openly discovered, especially as they find 'tis not agreeable to the sovereign Council; they declare by our Mouths, that they are firmly of Opinion that this new Subscription should not be established. For

*First*, Since the Expression, *Sic sentio*, denoting the Necessity of believing, was removed, they could not retain that other, *Sic docebo*, implying the Necessity of teaching, whatever Turn may be given, or whatever Limitation may be added to it. This is always contrary to Sincerity; for 'tis engaging one's self to teach that which one doth not believe, if at the same Time in contrary Sentiments.

Besides,

Besides, these Words, *Quoties suscipiam hanc Materiam tractare, sic docebo*; I will so teach, as often as I shall professedly treat on this Subject; are extremely equivocal. For either they do impose a Necessity of treating on these Subjects; which is imposing a Necessity of Lying; or they do not impose this Necessity, and then these Words signify nothing at all, and are therefore absolutely useless.

Besides, these other Terms, *neque Ore, neque Calamo, neque publice, neque privatim*, neither by Word, nor Writing, neither publicly, nor privately, establish a Kind of very odious Inquisition; especially in Conversations, and Correspondences by Letters; not at all agreeable to the Nature of Subjects, which all the World owns to be indifferent; and especially at a Time when one ought to soften on these Points, and when the Expression *Sic sentio*, implying the Necessity of believing these Things, had been taken away. Farther yet,

These Sort of Promises are absolutely impracticable, and no one knows how to keep them. For in Truth 'tis not possible to be so exactly on one's Guard, not only in Publick, but in Private also, as in so many little Questions that are of no Importance, to prevent every single small Word from escaping one in reference to them. So that this is really laying a Snare for the Consciences of Men.

And besides this Reflection, our Society thinks in general, that there are great Inconveniences in leaving any Kind of Subscriptions whatsoever to such Matters as these, which Persons of all Sides avow to be indifferent, and no ways essential to Salvation. Because in Truth, when you appoint Subscriptions to any particular Matters, you do by this very Thing connect with them the Character of Necessity and Importance, which, in the Judge-  
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ment of one Party as well as another, is not agreeable to the Nature of these Subjects.

These Subscriptions are also extremely offensive to other Churches, which are not of the same Sentiments; particularly those of *Germany* and *England*, who are continually complaining of it. And if these Churches should in their Turn impose contrary Subscriptions; as they would do if they were to follow our Example; your Lordships would perceive, that this must occasion a Schism between them and us, which would be of very bad Consequence.

Farther, our Society is of Opinion, that 'tis a very shocking Incongruity, to content ourselves with a verbal Promise to conform to the Word of God, and to our Confession of Faith; and at the same Time to exact a Subscription to Things purely indifferent. For is it, in a Word, that these Things merit greater Restraints, than our Confessions of Faith, and the pure Word of God?

Besides, our Society hath reflected, that the worthy Churches of *Switzerland*, and even those where the *Consensus* hath been established, particularly those of *Zurich* and *Basil*, do not now require any Subscription. For at *Zurich* they content themselves with exhorting by Word of Mouth, those who are received into the Ministry, to teach nothing contrary to the *Consensus*. And at *Basil* 'tis now eighteen Years since they have discontinued the Obligation to subscribe, for a Reason that shall be hereafter mentioned.

If, after all, any Kind of Subscriptions should be suffered to remain, as to these Subjects which all the World avow to be indifferent, the same Inconveniences will continually return. They will be always a Snare to entrap Conscience, and absolutely impossible ever to be observed. For when

one is at any Time consulted on these Subjects, 'tis not possible entirely to conceal what one thinks, and even Silence itself in these Cases would be saying a great deal. Upon the Whole, 'twill be always the Seed of Divisions in our Society, which will be renewed on a thousand Occasions; particularly, as often as we shall receive any one into the Ministry, who shall refuse to subscribe.

All these Reasons joined together, having been well weighed, and duly examined by our Society, have forced them to come to this Conclusion: That 'tis for the Welfare, Honour and Interest of this Church, from henceforth to require no Subscription to these Regulations. Nevertheless, as 'twill be extremely disagreeable to our Society to do any thing that may disturb the Peace, or prevent Uniformity in the Manner of preaching, they are of Opinion, that instead of the Subscription—"The Moderator shall exhort those, who shall be henceforth received into the Ministry, or into our Society, to teach nothing here, neither in the Church nor in the Academy, contrary to our Regulations; and that for this Reason, to preserve Peace and Union amongst ourselves, as well as Uniformity in the Manner of our Instruction."

Let not, my Lords, this Practice give you any Uneasiness, since 'tis exactly the same in the first Protestant Canton, viz. that of *Zurich*, and because neither at *Basil*, nor in many other Towns of *Switzerland*, do they require any Manner of Subscription. Your Lordships see we meddle nothing with doctrinal Matters, nor with our Regulations. They remain in their full Force. All we attempt is to soften the extravagant and excessive Rigour which attends these Subscriptions. And although as to indifferent Matters, such as these



these are, it would have been regular enough to have allowed equal Liberty on both Sides; yet for the Sake of Peace, out of Respect to our Regulations, and through our Regard for some Members of our Society, we are willing that this Doctrine shall be the only one that is taught; and that they who are of contrary Sentiments shall not be allowed to teach them. When your Lordships shall have duly weighed these Things, you will perceive that our Society hath acted in this Affair with all the Moderation, all the Temper, and all the Caution that could possibly be wished for.

II. What we have hitherto said will be more than sufficient to justify the Resolution taken by our Society, and to shew your Lordships the just Foundations they have acted on. But to render this Matter still more convincing, we think proper to insist farther on the Reasons which have obliged the Society thus to moderate Matters on this Head, and then to obviate the principal Difficulties that may be objected to us.

I. The first Reason then, that we beg your Lordships duly to consider, is, the little Importance of the Matters in Question. We are able to prove them to be thus of small Importance, by the very Nature of these Questions, which are most certainly very obscure and exceeding difficult, and many of them such as are absolutely impossible to be decided. But not to enter into this, 'tis sufficient to say, that 'tis the constant general Sense of our Churches, that these Matters are by no Means essential to Salvation. The *Lutherans* have many Opinions condemned by our Regulations, and even Opinions very different from ours; and yet our Churches have constantly declared, that these Differences were not in Essentials. The Synod of *Charenton* hath declared, that their Sentiments are

*sans Venin*, not destructive. All our Divines have said the same; and some of those who are now Teachers amongst us have fully shewn this in their Books, written for this Purpose. Mr. *Jurieu*, who is one of our most rigid Divines, treats all these Matters as *an Affair of nothing*, of which we ought not to make *a Wall of Separation amongst ourselves*. And speaking of the very Questions relating to our Regulations, he saith: " 'Tis true, that formerly the Reformed very warmly debated on these Subjects, and with much greater Violence than could have been wished; but that through God's Mercy they have been brought to confess, that in all these enflamed Disputes, there was much more of the Fire of Passion than the Fire of true Zeal." In the very Preface to our *Consensus*, there is this Expression, that the Churches of *France*, who were in contrary Sentiments, yet had *like precious Faith with us*. In short, all the Members of our Society, even those who are the warmest, have avowed that these Things are entirely indifferent, and no ways essential to Salvation. They have said to us often, and that when met in full Body on these late Affairs, that 'tis on this Foundation that they have consented to cut off the Words, *Sic sentio*, so I believe; because if they had thought that these were amongst the essential Things, they could not undoubtedly have approved, that every one should be permitted to embrace what Sentiments in reference to them he pleased. And even many of them have gone so far as to say, that if these Regulations were now to make, they would not give their Consent to them. Now, my Lords, we leave your Lordships to judge, whether as to Matters, regarded by the one and the other Side as indifferent, 'tis proper to burthen the Consciences of Men with Subscriptions;  
and



and whether or no we ought to condemn those Persons and those Opinions, which God himself hath not condemned? Do we not blame Popery for acting in this Manner? And are we not afraid that they will accuse us for doing the same Thing? It belongs to God only to inform us, not only what we are to believe, but also what is, and what is not of Importance in Religion; and Men undoubtedly go much too far, and assume to themselves too great an Authority, when they make those Things important which God himself hath not declared so. This is our first Reason, our fundamental Reason, and we venture to say, no Reply can be made to it.

2. A second Reason that hath made great Impression on our Society is, the Regard which we owe to other Protestant Churches, who are of different Sentiments. Every one knows that these Matters are the great Stumbling-block to the *Lutherans*. They have said it openly in their Writings, and declared, that whilst we use this Rigour in the Affair, it signifies nothing to talk to them of Peace; and they think we are but jesting with them, when, in speaking to them of these Things, we treat them as indifferent, and yet when we are disputing about them amongst ourselves, we grow warm, as though they were Articles of Faith. How shall we answer them, my Lords, when they thus reproach us? And can it be possible, that so considerable a Blessing, and so advantageous to the whole Protestant Interest, as the Re-union of the *Lutherans*, should not prevail more in our Minds, than any little Fondness we may have contracted for Things which we ourselves acknowledge to be indifferent?

But 'tis not the *Lutherans* only who are offended with our Subscriptions. The Churches of *Eng-*  
*land,*

*land*, which hold so considerable a Rank in the Protestant Interest, are also extremely displeased with them : For they are in different Sentiments, and they think that we condemn them by our Rigours. The Bishops of that Country have spoken of it to all Sorts of Persons : I can say it from my own Knowledge. And these Establishments have done us infinite Harm in their Minds, and that not only among the Episcopal Party, but the learned Presbyterians, who (and among others the famous *Baxter* particularly) entertain the same Sentiments concerning us.

Besides, the reformed Princes of *Germany*, who have *Lutherans* in their Dominions, and especially the King of *Prussia*, extremely disapprove our Rigour. And there hath been a very remarkable Fact on this Head : The late Elector of *Brandenbourg*, who was so zealous for Religion, wrote in the Year 1686 to the Protestant Cantons, desiring them to use more Moderation in these Affairs ; giving them to understand, that their Rigour was extremely prejudicial to the Design he had formed of re-uniting the *Lutherans*. 'Twas this that prevailed on the Person, who was then the *Antistes* of *Basil*, and who was nevertheless intirely in the Sentiments of the *Consensus*, to drop by little and little the usual Subscriptions ; insomuch that, as we have already said, 'tis now eighteen years since nothing hath been said about Subscribing in that Country. I know not, most high Lords, whether these Things will make any Impression on your Lordships : But methinks, that at a Time when we have so many Reasons to wish, and some Ground also to hope, for this happy Re-union, it ought to be esteemed both our Pleasure and Duty, to smoothe the Difficulties, and take away the Obstacles to it, as far as it lies in our Power.



3. A third Reason, which hath also affected our Society, is, that every where all Persons in general have grown more moderate as to these Affairs, and that they have every where found their Advantage in being so. In the Reformed Churches of *France* these Matters were handled with a great deal of Fire. Diverse Synods made very rigorous Regulations, all which served only to exasperate Things. But afterwards, when they contented themselves to impose Silence on the two Parties, the Consequence hath been, that every thing since hath continued in perfect Tranquillity. 'Tis the same as to *England*. At the Time of the Synod of *Dort*, and some Time after, they disputed much on these Points. But since that Time they have only commanded them to be silent, and now every one so thinks as he pleases concerning them, and all Disputation about them is at an End. In *Switzerland* they are grown moderate throughout the Whole of it. I have already mentioned to your Lordships what hath been done at *Basil*. At *Zurich*, as we have also remarked, they have no Subscription. They content themselves with an Exhortation, just as we would have it done here. At *Schaffhausen*, they who are received into the Ministry never subscribe. We have now here some of the Ministers of that Place, who have never signed. At *Neuchatel* they make no one subscribe. There were none but the Moderator and Secretary who signed at first. At *St. Gall* they never subscribe, when received to the Ministry, nor when they are settled in their Churches, but only when any one is admitted into the Synod of the Churches of *Appenzel* and *St. Gall*; and as to the Manner of the Subscription, it hath been greatly softened there for these ten or twelve Years past. We have made this Detail to your Lordships, that you may see how  
Men

Men have been every where growing more moderate on this Head, and therefore 'tis not to be wonder'd at, if our Society also hath entered into more gentle and moderate Sentiments as to these Things.

4. Another very considerable Reason is; that the Matters we refer to have no Kind of Influence whatsoever, either upon Morals, or on the Worship of God, or on the Method of preaching. For whatever Persons particular Sentiments may be on these Subjects, they all preach in the same Manner as they did, without any Difference, as Experience hath convinced us; and it would be of little Edification, I might even say, in some Measure scandalous, to speak to the People about them.

5. These Matters are not now controverted. There is no Dispute about them, at least amongst our Teachers; so that there is now no Reason to exercise so much Rigour on this Account.

6. There are a Thousand Questions in Divinity, I will not say as important as these, but incomparably more important than these, about which Men are divided. We should have enough to do, if we were to create *Formularies* upon such a Variety of Questions, relating to Doctrine and Morality, and the Explications of Scripture which are differently understood, and which nevertheless cause no Manner of Disturbance in the Churches.

7. Even in the Church of *Rome* itself, where there is so great Rigour as to Sentiments, where they have an Inquisition, and which pretends to be infallible, they bear with one another nevertheless as to these Points. For they are divided about them as well as our Churches, and yet their Church tolerates them all.

8. It seems a little hard, that we should have such Regulations, as incapacitate for the Exercise of  
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the Ministry amongst us, so many great Men, whether amongst our Reformers, or those who came after them. *Beza*, for Instance, who held so considerable a Rank in this Church, and to whom she hath so many Obligations, could be no more received amongst us. For he was a *Supralapsarian*, and could not subscribe. Mess. *Mestrezat, Daillé, Claude, Dubosc, &c.* and in our own Time Mess. *Basnage, De Superville*, and an infinite Number of others, not to mention all the Prelates of the Church of *England*, who do so great Honour to the reformed Interest; all these, I say, would be judged unworthy to be Ministers amongst us, because they could not submit to our Subscriptions.

9. 'Tis another very strong Reason, and which we beseech your Lordships to give great Attention to, that the Gentlemen, who are not of the same Sentiments with our Society, have not the least Subject of Complaint. For in one Word, there is not the least Design, directly or indirectly, to burden them. We meddle not with their Doctrine. They may still teach whatever they please. And as to those who differ from them, they have not the same Liberty. What can they demand more in Things, which they themselves acknowledge to be indifferent?

10. Finally, our last Reason, and which is also of the strongest Force, is, that these Gentlemen are but a very small Part of our Society. The far larger Part earnestly wish, that greater Moderation may be used as to these Matters. Why then do these Gentlemen oppose it? Should not particular Persons submit to their Body? Especially in Things of a general Nature, which neither directly nor indirectly concern them, which are not in the least prejudicial to them, and which they acknowledge to be indifferent? Is it because our

Regulations belong to them more than to us? Are they not the Regulations of the Society? And if that Society judges it proper to moderate these Regulations, with the Permission of the Councils, what can they have to say? Will not this tend to the Subversion of all Bodies of Men, if because some Particulars do not agree to any certain Resolution, which doth not affect them nearly nor remotely; they will not submit themselves, but move Heaven and Earth in order to prevent it?

III. These are the Reasons, most high Lords, that support the Opinion of our Society in an incontestible Manner; and we dare flatter ourselves, that Persons of that Discernment and Equity, as they who compose this Council, cannot but be struck and affected with them. Nevertheless, as certain Things may be objected to us, and as we apprehend, that Care will not be wanting to insinuate them, neither in Conversations with your Lordships, nor amongst the People, we have thought it absolutely necessary, before we conclude, to give an Answer to them in a few Words.

First then they object to us, that there had been an Agreement to the new Subscription, that we had consented to it, and therefore cannot now retract. We answer: Doth what they call an Agreement concern their Welfare or ours? Is it not a publick Affair, concerning which our Society hath always a Right to make their Reflections? Besides, we have shewn your Lordships, in the Beginning, with what Reluctance our Society had consented to this new Subscription, and what they had remarked and made appear at first, as to the great Inconveniences arising from it. However, notwithstanding all this; the Society would have said nothing of it, at least till some proper Occasion had offer'd, had it not been for the Arret of the sovereign Council of C.C.

But



But this sovereign Council not having been pleased to approve this new Subscription, nor to admit it at all but because of the then Circumstance of Affairs, and *having exhorted us to deliberate more particularly on this Subject*; and our Society being persuaded, that the Scruples of the sovereign Council were very just and well founded, they could not dispense with themselves from doing what they have done, without disobeying their Sovereign, and betraying their own Sentiments.

They may object to us farther, that these Points are of more Importance than we have allowed. But we answer, that we desire nothing more than these Gentlemens own Confession on this Subject. They are Persons of too much Integrity to contradict themselves; and should they thus contradict themselves, their own printed Works will be Proof against them.

But they will say, that if these Points are not of Importance for the People, yet they are for the Pastors. But this, most high Lords, is a Distinction unknown to the Scripture, and which by Consequence we cannot admit. What is of Importance for the Pastors is also for the People; and what is not so for the People, is not so for the Pastors. There are not two Ways, nor two Kind of Doctrines, one for the Pastors, and another for the People, that lead to Heaven.

Possibly they will urge, that if these Points are not important in themselves, they are so upon Account of the dangerous Consequences that may be drawn from them. But we beg Leave to deny the Fact, most high Lords. We affirm that no one can draw, I say reasonably draw, any dangerous Consequences from the Sentiments here referred to. Our Churches have always avowed it, since they have constantly avowed that the Sentiments of the

*Lutherans* are *sans Venin*, not poisonous, although the Sentiments of the *Lutherans* are very different from ours.

But they add, that we are going to open the Door to *Arminianism*, or *Socinianism*, or *Deism*, in a Word, to all Sorts of *Heresies*. But, my Lords, the very softest Thing we can say to this Objection, is, that it must come from extreme Malice and Injustice, or from profound Ignorance. For in short, they who have ever so little Knowledge of these Things know, there is no more Connection between them than there is between Night and Day. 'Tis precisely the same, as if the Papists, in Defence of their Fasting on *Friday*, should say, that if the Eating of Flesh on *Friday* should be permitted, Men will become Murtherers, Assassins, and Poisoners. 'Tis just the same: Men will become *Socinians*, if you moderate our Regulations. Whoever hath seen such a Consequence as this? Have we not Confessions of Faith that condemn these Errors here? Have they *Socinians* in *Germany*, in *England*, or in *Holland*? Is there a *Socinian* at *Zurich* or at *Basil*? Hath that Church become *Socinian*, during the 130 Years since they have annulled their Subscriptions? Thus far, most high Lords, we have forbore to speak with any Emotion. But being fully apprised what Measures they are taking to defame us throughout the whole City, as if we would utterly subvert all Religion, and introduce all Sort of *Heresies*; we cannot forbear to pour out our just Complaints into your Lordships Bosoms. 'Tis extremely hard, we must be allowed to affirm it, that a Society that doth its Duty, and that speaks what in Conscience it believes to be for the Good of the Church, should thus see itself torn to Pieces on all Sides by Calumny. And for what? Because they are for Moderation as to those Points,  
which



which on one Side and the other are regarded as indifferent. For in short this is all their Crime.

Another Thing they object to us, and which they make use of to render us odious, is, that we are for subverting what hath been before established by Persons of great Piety. But we leave your Lordships to judge how mean such an Objection is, and unworthy Men of Learning. Have we any thing to do with Persons? Do we not keep ourselves entirely to Things? Besides, we are fully persuaded, that these Establishments were made with good Views, and that they might then have good Reasons for them. But if those pious Persons, who had an hand in them, had lived now, and had seen the State of Affairs in *Germany, England*, and even throughout all *Switzerland*, we are abundantly convinced that they would have entered into our Sentiments. For in short one must be blind not to see, that there is a growing Moderation on all Sides as to these Matters, and that this Moderation is infinitely for our Advantage, for the Honour of our Churches, and the Union of Protestants.

Besides this, they object to us, that the taking away these Subscriptions will occasion Trouble and Division amongst us. But on the contrary, 'tis Subscriptions, and the Force offered to Conscience, that are the Occasions of Trouble. If we had no Subscriptions we should have no Quarrels. The Experience of the *French* Churches abundantly demonstrate this to be the Case.

They farther say, in Opposition to us, that we shall have such a motley Method of Preaching, as will occasion Scandal. But we reply, that the Points in Question are not those which ought to be spoken of to the People. Would it not be a very edifying Thing, should any one examine in  
his

his Sermons, what would have become of *Adam* if he had continued in Innocence, and whether he would have been happy on Earth or in Heaven? See here, sure enough, the Points that are mighty proper for the People, and concerning which 'tis so extremely dangerous, that one should affirm, and another should deny! Besides, do we not prevent this pretended motley Preaching, by the Exhortation the Moderator is to make, not to teach any thing here, neither in the Church nor Academy, contrary to our Regulations?

Another Thing with which they would frighten us, is, that by taking away these Subscriptions, we shall provoke the *Swiss*. But how is it possible that such a Thought as this can enter into their Hearts, since we desire that as much, and even more may be done, than is done in the greatest Part of the Towns of *Switzerland*? How can those of *Zurich* be displeased with us for doing what they themselves have done? Or those of *Basel* be angry with us, when we shall do even more than they? Not to repeat what we have already said of the other Cities.

Finally, the last Refuge of those who are not in the Society's Sentiments, is, that if these are Things indifferent, why should we change them? Why should they not continue as they are? I answer, that your Lordships know that we act in Obedience to the sovereign Council of C C. who were pleased not to approve the new Method of Subscription, and who had exhorted us to confer about it. But besides, your Lordships are too wise not to see, that in Things indifferent there ought to be no Restraint. 'Tis not an indifferent Thing to have equivocating Subscriptions. 'Tis not an indifferent Matter to burthen Consciences in Things, as to which God hath not burthened them. 'Tis not



an indifferent Thing to impose an Yoak which Jesus Christ hath not imposed. 'Tis not an indifferent Thing to keep up a Kind of Inquisition *sur des Bagatelles*, for trifling Matters, whilst we have none as to Matters of more Importance. In fine, 'tis no indifferent Matter to put a *Wall of Separation* between Protestants, at a Time when 'tis so much their Interest to unite. So that your Lordships see, that they have nothing to object to the Sentiments of our Society, that hath the least Shadow of a Reason; but that on the contrary their Resolution is supported by the most important Reasons in the World.

And now, most high Lords, it belongs to your Lordships to be pleased to make your Reflections upon what hath been said. Our Society hath done their Duty. They have spoken from Conscience, and as in the Presence of God, what they apprehend to be for the Honour of this Church, for the Advantage of the whole Protestant Cause, and even for the Civil Interest of this State, which can never have too great a Regard for the Protestant Powers; and in a Word, for the establishing a solid and durable Peace in our own Body. The Councils must now act according to their Pleasure. We shall quietly wait the Decision from the Piety, Wisdom, and Equity of your Lordships; being persuaded that you will not fail to be sensible of the Force of our Reasons, and give them your Approbation; as we now, at the Request of our Society, most humbly beseech you.

I conclude, most high Lords, with a Petition which we are charged by our Society, to make to your Lordships, that when this Affair shall be brought before the sovereign Council of CC. as we doubt not but your Lordships will think proper that it should be, since it relates to the Execution  
of

of an Arret that proceeded from this sovereign Council; we pray it may be at a Time when this sovereign Council shall be in full Assembly, and not during any of the Holidays.

*Pronounced in the Council of xxv. Tuesday, the 29th of June, 1706.*

The Arguments in this Speech against the Imposition of Subscriptions to human explanatory Articles of Faith, made use of by this learned *Professor*, are so convincing and strong, and breathe so humane, candid, generous and Christian a Spirit, that 'tis no Wonder they made all the wish'd for Impression on Magistrates, who were *not lost* to all Sense of Religion, nor wholly unconcerned about the Integrity and Peace of their Clergy, and the Honour of the Christian Church. The *Rector* had all the Success he desired, all Subscriptions to human Formularies were abolished by *publick Authority*, and the Qualifications thenceforward required of all who offered themselves to the Ministry, were only these:

1. To *swear solemnly*, that they will teach nothing, neither in the *Church* nor *Academy*, but what they think is agreeable to the Word of God.
2. To *promise*, that they will teach nothing in the same, that is contrary to the *Consensus Helveticus*, or the Confession of the *Gallican Church*; pour le Bien de la Paix, *for the Sake of Peace*.

What now is become of *the united Verdict of the Protestant World*? At *Basil*, at *Zurich*, at *Newchatel*, at *St. Gall*, at *Geneva*, they once had their Subscriptions. They experienced the *Conveniences* and *Inconveniences* of them. The very *CHURCH* of *England* expressed her Dislike of them, and her

*Bishops*



*Bishops* remonstrated against them. The *Reformed Princes of Germany*, and particularly the King of *Prussia*, extremely disapproved them. Upon Examination, they were found Obstructions to Peace and Unity, Snares to Conscience, the Sources of Insincerity and Equivocations, carrying in them presumptuous Centures of Persons and Opinions which God hath not condemned, adding Importance to Things in which God hath put none, inconsistent with true *Protestant* Principles, and as giving just Occasions to *Papists* to reproach *Protestant Churches* with inconsistent and contradictory Opinions and Practices. And for these substantial and unanswerable Reasons they were dropped, disused, and by *publick Authority* removed out of several Protestant States and Churches, where they have never been suffered to return to this very Day.

*Generous Clergy*, thus to defend the Claims of Christian Liberty before your Rulers! *Worthy and virtuous Clergy*, thus to plead the Cause of your Lord and Master before Councils and Governors! To plead it, in Spite of all Endeavours to defame your Characters, and load you with a Design to subvert the Purity of Religion! *Happy Clergy*, thus to sacrifice all private Views of Dominion and Power, to the nobler Interests of Christian Integrity and Peace, and finally, *to triumph in the Cause of Liberty and Truth!* And happy those States who have submitted to your Persuasions, who have removed these Causes of Contention, these *Stumbling-blocks* amongst themselves, and broken down these *Walls of Partition* between their own and other Protestant Churches! Who receive no other Standard of Truth but *the infallible Oracles* of God, and demand the Subscription of no Man's Conscience to any other Rule, but that delivered by the common Saviour of Mankind, as necessary

to enjoy the common Rights of Subjects, and the national Privileges of the Ministry amongst them!

It appears from the foregoing Speech, that the *Prelates* of the Church of *England* were instrumental in the abrogating the Subscriptions at *Geneva*, who declared themselves grievously offended with them, because they apprehended that they condemned their own Sentiments. But do not the Subscriptions of the *English Church* carry in them an equal Condemnation of all other Churches and Persons that differ from them? And will not this be an equal Reason for removing, or softening these Subscriptions here, as it was for those of *Geneva* entirely to suppress them there? Or can the Governors of the *English Church* complain with Justice of the Rigours of a Practice in other Protestant Churches, which they maintain themselves in their own? I do not pretend to hold up the Church of *Geneva*, or any particular foreign Church, as a Pattern for the Church of *England* to model her Constitution and Discipline by. To say no more, the *Genius* of our civil Government, and the Disposition of the Nation will not permit it. But this I will say, that she may preserve her own Constitution, and immoveably strengthen it too, by suffering no foreign Churches to exceed her, in Gentleness, an healing Spirit, Condescension to the Weaknesses and Infirmities of others, and in Encouraging in her Clergy and Flock a due Regard to the Authority of those sacred Writings, by which alone she can defend her Separation from the Church of *Rome*. She may remove some of her *Enclosures* without removing or shaking any of her *Foundations*, or endangering her Safety. She may take away *the Wall of Partition* between herself and other Protestants, without weakening any of her real Securities. She may open her Bosom



to receive into her Communion and Ministry, all who are willing to enter upon the Terms prescribed by Christ; without altering her Habit, or lessening her Privileges. In a Word, she may easily increase the Number of her Friends without creating herself a single Enemy, that she will have any Reason to be afraid of; by only altering Things that are really *alterable*, and exceptionable in themselves; and wholly taking away a few others, I speak it without Bitterness; or Design to reproach, that in my Judgment; and that of many of the Church of *England* itself; expose her to the Censure of her avowed Enemies; are inconsistent with the Principles of *true Protestantism*, and I fear greatly prejudicial to the Interest of true Religion and Virtue in the midst of us.

And I hope I shall be forgiven, if I say, that the Circumstances of the present Times point out to Men of *all Parties*, that have a Regard for Religion, and the Happiness of these Kingdoms, seriously to think of Methods that will *tend* to their common Union. I cannot help expressing my Apprehensions, that we have many *growing Marks* of Ruin in the midst of us. The universally spreading Infidelity, that too plainly appears among all Ranks and Degrees of Men, that general Love of Pleasure that hath so poisoned our Minds, and triumphs over all Considerations of *national Difficulties* and Dangers, that Luxury, Dissoluteness of Manners, and shameful Debauchery, that so scandalously prevail amongst High and Low, in Defiance of Magistracy, and Contempt of our Laws, and the unwearied Endeavours of *Romish Emisseries* to make Proselytes to their Church, to the endangering our *Constitution*, and the very *Protestant Government* we live under: These Considerations give me, I confess, the most melancholly

Prospect into Futurity, and make me often cry out: *O God, where will these Things end?* But yet I should have Hope, could I see in all good Men a Disposition to a firmer Union amongst themselves, and those who in all Parties *fear God*, and firmly believe the Christian Doctrine, exerting their Power, in their respective Stations, to heal the Divisions that have long subsisted amongst us, and in good Earnest *seeking after the Things that make for Peace*. Such an Union would in its Nature remove one of the worst Objections against Christianity, would give a mortal Wound to the Interest of *Popery* amongst us, which only thrives by our Divisions, Vices and Follies, might be made the happy Means of checking at least those Immoralities that strike at the Foundation of our national Happiness, and would be the greatest Security to his Majesty's Throne, and the Succession of his Royal Family; upon which depends, under God, all that is dear and valuable to us, as Men and Christians, and Protestants. The Attempt indeed is great: But what will not Resolution and Prudence do, under the Conduct and Blessing of the God of Peace? The Reformation itself had never been brought about, if the Fear of displeasing and offending Men, the Clamours of Prejudice, the Opposition of an ignorant, bigotted, and vicious Clergy, the Defamations of Malice, and the Love of Ease and Quiet had been the only or principal Considerations attended to. The Scriptures had never been given us in our own Language, if the *learned and venerable* Translators of them had suffered <sup>a</sup> *the Calumniations and hard Interpretations of other Men, their bitter Censures and uncharitable Imputations, to dismay them*. *Popish Persons at home and abroad traduced them; and self-conceited Brethren, who run their*

<sup>a</sup> See the Translators Dedication to King James.



*their own Ways, and gave liking unto nothing but what was framed by themselves, and hammer'd on their Anvil, maligned them. But in the glorious Work they supported themselves within by the Truth and Innocency of a good Conscience, having walked the Ways of Simplicity and Integrity, as before the Lord. And as their Integrity thus supported them within, the great Usefulness of the Work, and the singular Advantage it was to the Protestant Interest, and the Cause of Religion, soon put an End to the undeserved Censures that were then thrown on them from without, and their Memories are justly dear and venerable even to this Day. And though there may be some found, who will be against making any Concessions for the Sake of Peace, who will reproach every Alteration, as an Attempt to subvert the Church, and even wickedly calumniate those in highest Stations, for consenting to them, as Enemies to and Betrayers of it; yet Wisdom, Patience, Resolution, and the gradual Experience of the Benefits resulting to this Church from Peace and Union, will soon overcome all Objections and Difficulties of this Kind, foreign Protestant Churches will commend her Christian Moderation and Condescension, all good Men at Home will rejoice to see our Differences at an End, and they who are the happy Means of healing our Divisions will have that Rejoicing which flows from the Testimony of their Consciences to their Simplicity and godly Sincerity; and though bad Men may causelessly revile them, the best of all Denominations will more highly esteem them, and distant Posterity will bless their Names, and their Memorial will be honourable throughout all Generations. And though I have no personal Advantage in Prospect by what I now write, any other than what I should share in common from a national Benefit;*  
and

and know myself *too inconsiderable* to be capable of giving any great Assistance towards the perfecting such a Work: Yet, as I would do every thing in my Power; so if the Providence of God should ever make me, though but *the lowest Instrument* to carry on and effect this blessed Design of uniting the Protestant Churches of these Kingdoms; I should think I had answered one of the best Ends of Life, and in the Fulness of my Joy, with Triumph sing my NUNC DIMITTIS: *Now Lord lettest thou thy Servant depart in Peace, for mine Eyes have seen thy Salvation.*

F I N I S.





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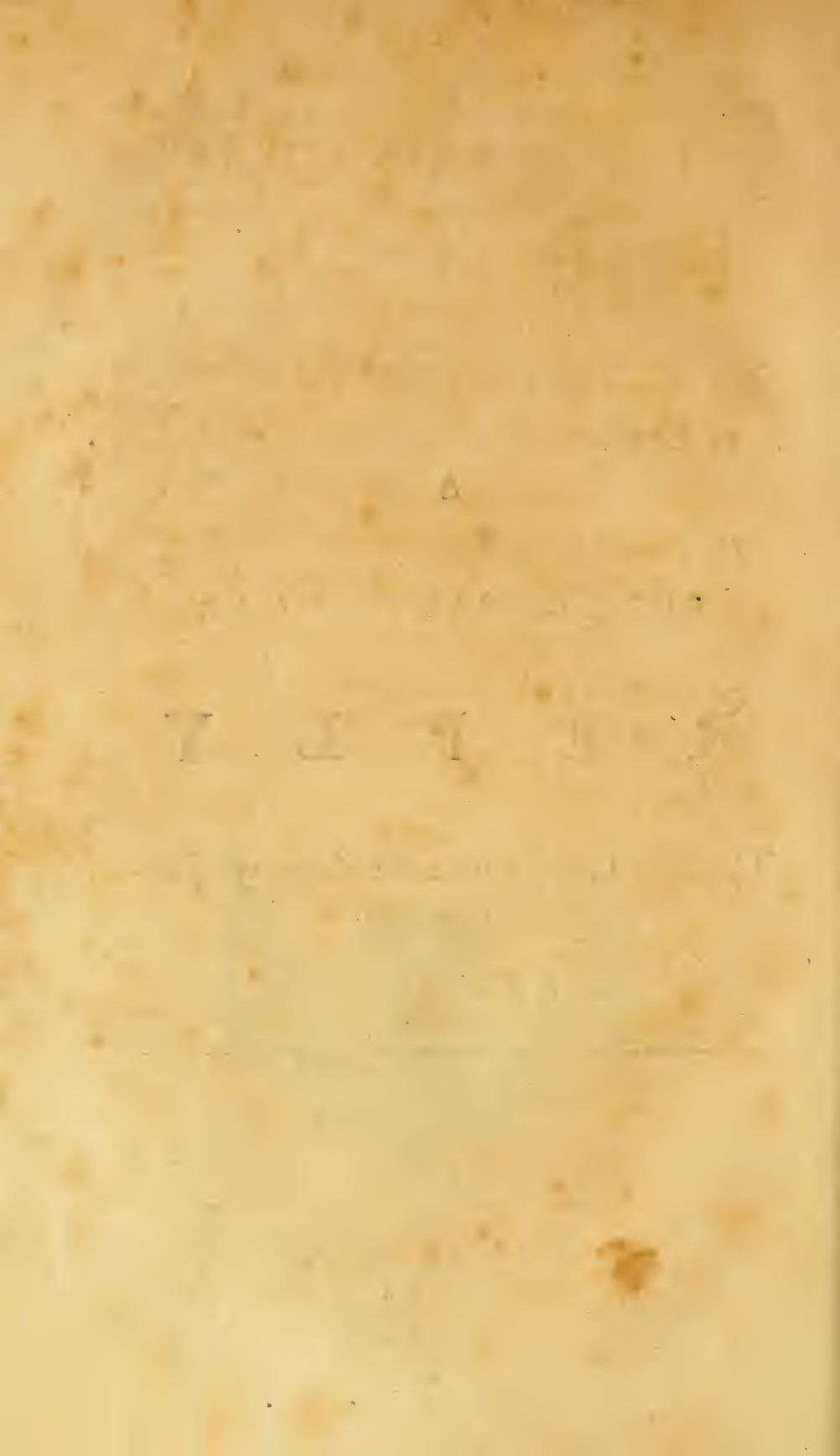
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FULL and PARTICULAR

R E P L Y

TO MR. CHANDLER'S *Case of Sub-*  
*scription, &c.*

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T O

Mr. CHANDLER'S *Case of Subscription  
to Explanatory Articles of Faith, &c.*

In Defence of a Book, intituled,  
*The Church of England vindicated in requiring  
Subscription from the Clergy, &c.*

With an Examination  
Of the SPEECH of the Reverend *John Alphonso  
Turretine*, previous to the Abolition of Subscrip-  
tions at *Geneva*, translated by Mr. CHANDLER  
from a *French MS.*

AND  
Of Mr. CHANDLER'S Reasoning and Obser-  
vations upon it.

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By JOSEPH CLARKE, M. A.  
Late Fellow of MAGDALEN College in CAMBRIDGE.

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— Ignoras te, an ut ignotum dare nobis  
Verba putas? —

— at tibi contra  
Evenit, inquirant vitia ut tua rursus et illi.

H O R.

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A

FULL and PARTICULAR

R E P L Y,

To Mr. CHANDLER'S *Case of Subscription, &c.*

**T**HERE is, I think, no occasion for an apology, for not having sooner replied to Mr. *Chandler's Case of Subscription*, with which he obliged the world last summer; in answer to my *Vindication of the Church of England, in requiring Subscription from the Clergy*, published near ten years past: But if any were necessary, the truth is, it was not without reluctance that I have prevailed with myself at last, to take any notice of that performance: For, whatever opinion *he*, or his *friends* may have of it, I was in no pain to trust the controversy, as it stood, with the judicious and impartial; who, I did not doubt, would easily distinguish between *argument* and *cavil*, between *reasoning* and *declaiming*. But, as the *style and manner*, in which he has thought proper to attack me, may require some notice; and as the *high accusations* he has brought against me are such, as may perhaps make some impression on those who may not have examined into these matters; I thought it might not, *on these accounts*, be wholly

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unnecessary to give him a reply. Mr. *Chandler's Case of Subscription* contains an answer to Mr. *White*, as well as to me; whom he is pleased to stile *Fellow-Labourers*; which, though intended for a sneer, I esteem as a complement—The abilities of the learned Author of the *Letters to a dissenting gentleman* are sufficiently known, and he has answer'd for himself. My part remains.

HE acquaints us in his *Preface*, that, “after  
 “ he had finished his reply to Mr. *White*, a  
 “ worthy friend put into his hands, *The Church*  
 “ *of England vindicated &c.*” that he “determin-  
 “ ed to consider it, and on that account was  
 “ forced to throw by his first papers, and pro-  
 “ secute his design upon a new plan.”——I am  
 sorry that I should any way have been the occasion,  
 of Mr. *Chandler's* giving himself so much trouble—The fault however was not mine, but his  
 own—The book which has, it seems, occasioned  
 all this, though he chuses to call it a *late* one in  
 his *Title-Page*, had been published (as I observed  
 before) *near ten years*—’Twas unlucky therefore,  
 that a gentleman of Mr. *Chandler's* candor and im-  
 partiality, and whose thoughts have, without  
 doubt, been often, within so long a space of time,  
 employed upon the subject of *Subscription*, should  
 yet never in all that time have looked abroad, or  
 inquired what had been written on the other side.  
 —The inconsiderableness of the author, or of the  
 book, can be no excuse; Because Mr. *Chandler*  
 could be acquainted with neither, without exa-  
 mining. Besides, I think I am now authorised to  
 say, that, as the book was not wholly unknown,  
 so neither does it appear to be wholly contempti-  
 ble; since Mr. *Chandler* has, even after nine  
 years, esteemed it not below *his* consideration;  
 and has thought it worth while to *throw by his*  
*first papers*, and to *prosecute his design upon a new*  
*plan,*



plan, for that purpose—If it was worth his while to answer it, when he found it ; an impartial inquiry might have induced him to have met with it before : If it was contemptible, why did he answer it at all ? — 'Tis pity at least that some of his *worthy friends*, who I should think might possibly be acquainted with his *growing labours* against Mr. *White*, did not put it into his hands a little sooner, and save him so much trouble—His *Fellow-Labourer* the *Old Whig*, I dare say, could have given him some information—It is come however to his hands at last ; and now I am to pay, it seems, for so long an exemption : The *Old Whig* is to rise at last in judgment against me, and his quarrel is to be revenged—The great Mr. *Chandler*, who, like another *Entellus*, had hitherto sat by unconcerned, now rises in his strength, to demolish the *Church-Champion*, as he calls me.—His *first papers are thrown by*, and the *Design is prosecuted upon a new plan* ; and, I am to feel the weight of Mr. *Chandler's* reasoning — and resentment. He complains of the stile and manner, in which my answer to the *Old Whig* was written ; to which he may give what name he pleases, it was the proper method of treating the person I had to deal with—His *Principal*, the *Old Whig*, had, with great *boldness* and *insolence*, abused the *Clergy in general*, and the *established Church*, in a *scandalous libel* ; and therefore it was right to talk with him in a language he seem'd best to understand — A *Gentleman* has a right to his *proper weapons* — The *Old Whig* was to be engaged in his own Way — To study the elegance of satyr or address to a *libeller*, would be the same impropriety as offering garlands to a *common nuisance* ; and the politest men seldom think it necessary to *stand upon ceremony*, with a *Porter*, or an *Oyster Wench*. — The treatment which the *Old*

*Whig*, deservedly, received from me, as bearing my share in the load of abuse, so plentifully discharged upon the whole order; Mr. *Chandler* might, with a better grace, have taken notice of in my Book, if he himself had observed more decency than he has done in *his own*, to one from whom he had received no provocation — except That of a *difference in opinion*; which I find, notwithstanding his boasted Charity<sup>a</sup>, was alone sufficient.

THE solemn gravity, and air of importance, with which he has exhibited the charges of *abusing and insulting the Apostles*<sup>b</sup>, of *doing the highest injury to their character and doctrine*<sup>c</sup>, of *groundless assertions, and giving in a false account of Antiquity*<sup>d</sup> — The superciliousness with which he has taken upon him to correct me, for *palpable fallacy*<sup>e</sup>, for *talking with great assurance*<sup>f</sup>, for *wading out of my depth*<sup>g</sup>, together with his two scraps of Latin, *audacter magis quam parate*, and, *naviget Anticyram*<sup>h</sup>, to shew (I suppose) that he could be *well bred* in more languages than one — These are calls upon me to do myself justice, and to prevent others from being imposed upon by *Misreports* and *false Charges*, supported only with *Confidence* and *Self-sufficiency* — I shall therefore endeavour to set these matters right with the public, to shew Mr. *Chandler's* arguments in their true light, and to *balance accounts* with him.

HE puts off his *Case of Subscription*, as an *Answer to the Church of England vindicated*. As he *determined to consider it*, after his worthy friend had put it into his hands, he *determined* likewise, I suppose, to *call* it an answer — How far it comes up to

<sup>a</sup> *Case of Subscription*, p. 41.

<sup>b</sup> *Ibid.* p. 43.

<sup>c</sup> *Ibid.* p. 75.

<sup>d</sup> *Ib.* p. 86. 126. 141.

<sup>e</sup> *Ib.* p. 43.

<sup>f</sup> *Ib.* p. 86.

<sup>g</sup> *Ib.* p. 124.

<sup>h</sup> *Ib.* p. 135. 43.



to the title, must be left to the judgment of others.

THE things which he has contrived to object to, are,

## I.

MY assertion, that, “ to call the *method* in “ which the Church of *England* requires *subscription* to her articles—*imposing subscription to articles of faith*—(as the *Old Whig* had done) contains an insinuation against the Governors of the “ Church, which is nothing but *calumny*, and a “ *false representation of fact* ; in order to deceive, “ and prejudice an unwary reader.”

## II.

THE *Scripture-Evidence* which I argued from, in support of the *authority* of Church-Governors to make an *explanatory inquiry*, or, in requiring *subscription to explanatory articles*, from those who are candidates for the *office of Public Teachers*.

## III.

THE examples brought, to confirm the opinion of such authority, from the *practice of Antiquity*.

## IV.

MY reply, to the *Old Whig's* argument against subscription to explanatory articles drawn from the *brevity and simplicity* of the *most ancient Creeds*.

## V.

MY appeal to the sense and practice of *foreign Protestant-Churches*.

THESE I shall consider in their order, and shall give a distinct reply, to every thing Mr. *Chandler* has objected, under each of these heads.

IT would not be strange, if a piece of this kind, written so many years ago, should not be able to bear the severer scrutiny of a maturer judgment. Upon a revival of it however on this occasion, I have the satisfaction to find the foundations still remain sound and strong. Mr. *Chandler's* attempts against them, have *done them no harm* ; But I have not any *better opinion* of them upon *that account* : For though they are not to be *blown down* by a *mere wind of words*, or the *noisy harangue of popular declamation* ; yet, how they might withstand the force of *solid argument*, and *good reasoning*, I cannot from hence affirm ; it being a trial, which they *have not yet met with*.

## I.

I HAD asserted, that, to call the Method in which the Church of *England* requires subscription to her articles, “ imposing subscription to articles “ of faith ; contains an insinuation against the “ Governors of the Church, which is nothing but “ calumny, and a false representation of fact, in “ order to deceive and prejudice an unwary reader<sup>i</sup> ”

IN answer to this, Mr. *Chandler* lifts up his eyes, and “ thanks God, that he is not conscious “ to himself of any intention to deceive and prejudice any one person living<sup>k</sup>.”—As to his *intention* or his *conscience*, I have nothing to do with them ; But as to the *fact*, whether he and his *Fellow Labourer* do, or do not *deceive*, in this and other instances, will be seen before we have done.

## I

i Church of *England* vindicated, p. 19.

\* Case of Subscription, p. 20.



I OBSERVED, that in common speech, *imposing* subscription to *articles of faith*, signifies a *necessity* laid upon men to *profess* their *belief* of these articles, whether they *really believe* them or not, against their judgment and their conscience ; that the *Old Whig* had so represented the imposition of subscription to be ; and therefore had *misrepresented* the case : For, that the Church of *England* does *not* lay any necessity upon men to *profess* their belief of the articles, *whether* they really believe them or not, against their judgment and their conscience ; and that, therefore, to represent our Church Governors as *imposing* subscription in this sense, was *abusing* them, and *putting a trick* upon the reader <sup>1</sup>.—The truth is no more than this, explanatory articles are proposed to the candidates for the office of Public Teachers ; not, that they may subscribe *whether they believe them or not*, but, that they may *discover*, by *subscribing* or *not subscribing*, *whether they do*, or *do not* believe them.—This is nothing more than a *test* of the qualifications of such candidates ; and the very nature of a test is, not to *impose opinions* upon any man, but to *discover what their opinions are* ; not to lay any force upon their *private judgment*, but only to bring their private judgment to *light*<sup>m</sup>, as necessary to be discovered, before it can be known whether they are *qualified* for the offices of *Public Teachers*, for which they offer themselves ; But they are *left at liberty* to *subscribe* or *not* to subscribe, to think and *believe* as they please, to enjoy their *private judgment* without any censure or inconvenience ; except That of not being admitted to the office of the ministry ; which being an office

<sup>1</sup> *Vid.* Church of England vind. p. 19 — 21.

<sup>m</sup> *Vid.* Stebbing's rational Enquiry, c. 2. or Defence of the first head of the Report of the Committee, &c. Part 2. Sect. 2. c. IV.

fice of *public teaching*, to demand admission to such office, without the *qualifications* which they, who are to judge of them, think *necessary*; is demanding *more than a right of private judgment*, more than *christian liberty* requires, or has any *claim* to; it is to demand and claim a right, *publicly to disseminate and propagate by authority such private judgment, and opinions*; tho' they should be *opposite and contrary* to the judgment and opinions of *that very society*, into which they desire to be admitted as *Public Teachers*; a demand this, which carries *greater imposition* in it, than any complained of.

THIS is a true state of the case. Let us now see what Mr. *Chandler* has to offer; who spends a whole chapter, to prove that *imposition*, in the bad sense of the word, is practised in this case, by the *King, the Church, and the whole Legislature*<sup>n</sup>.—We shall see how he supports this high charge.—One would almost be tempted to imagine, that Mr. *Chandler* and the *Old Whig* were *one and the same*; since he is not contented to vindicate the *Old Whig's* general principles against subscription; but undertakes also to maintain and defend that writer's particular assertions, though evidently as void of truth, as they are of support.—He affirms roundly, and in stronger terms than even the *Old Whig* had done, that the Church of *England* “doth lay a necessity upon men to subscribe, and solemnly profess their belief of these articles, whether they really believe them or not.”——How does he support this assertion? Why, “i. e. (says he) the Church demands the subscription from All who would enter into her ministry, and without it excludes them<sup>p</sup>.”—Really, if  
this

<sup>n</sup> Case of Subscription, p. 22, 23.

<sup>o</sup> Ibid. p. 24.

<sup>p</sup> Ibid. p. 24.



this be the case, that this is to pass for *reasoning* and *argument*, I must e'en go back to the University, and learn my logic over again. For, are these two Things the same?—"To demand subscription or exclude from the ministry"—and—"To lay a *necessity* upon men to *profess* their belief of these Articles, *whether* they believe them or not?" Are they not *at liberty*, whether they *will*, or *will not* *profess* their belief of them? Mr. *Chandler* knows they are. How then can he, with any regard to truth, assert (as he does) that there is simply a *necessity* laid upon them, to *profess* their belief of them, *whether* they really believe them or not? Does the *alternative* of not being admitted to the ministry upon their not professing to believe them, prove that they are obliged to *profess* their belief of them? No; it shews the *direct contrary*, by pointing out the case, upon which only such profession is required; and That only *on supposition* also, that they really do believe them.—The quæstion to be tried under this head is, not whether this alternative be a hardship; But whether That proves, that thereby a *necessity* is laid upon them, to *profess* their belief in the articles, *whether* they believe them or not; For *this* is what Mr. *Chandler* has ventured to affirm; But the reader sees, that the explanation by which he endeavours to support it, plainly shews that he has asserted, what he cannot make good.

MR. *Chandler* was sensible, that in order to prove the method (for of That only we are now disputing) in which the Church of *England* requires subscription, to be *imposing* subscription, in any bad sense of the word; it was incumbent upon him to prove, that it was *imposing*, or *inforcing* an obligation, a *simple obligation*, to *subscribe*; and therefore he would represent the case, as if they were obliged, as an *absolute*, simple, indispensable duty, to *profess* their

*belief* of the articles, *whether* they *really* believe them or *not* : Whereas, when he comes to explain, it appears that this profession is not required, but *only upon supposition* that they *do* believe them ; which is plain from the profession being expressly required to be *ex animo* ; and *upon condition only*, that they *demand admission* to the office of *Public Teachers* ; For the *end* and *design* of requiring such profession, is only that they may not be so admitted, unless they *really do believe* them ; and when once the demand of admission to that office ceases, the requiring such profession ceases, and they are left in quiet to enjoy their private opinions.

BUT he will try at it again, though we shall find that he is forced at last to speak the truth, and shew it to be a vain attempt.—He says, that “ the *ecclesiastical* and *civil law* doth enforce, by “ very great and severe penalties, subscription to “ the articles, and declaration of assent to the “ truth of them : And therefore doth thus far “ either *oblige men to believe* them, *in contradiction* “ *to their reason and judgment*, or to *profess their be-* “ *lief* of them in the most solemn manner, *whether* “ *they believe or disbelieve* them. The thing re- “ quired by law is *precisely* subscription.” What does he mean by *thus far* ? If there be any *conditions*, or *suppositions*, which he has not here mentioned ; then the thing required by law is not *precisely* subscription. If there be *no* suppositions or conditions in requiring subscription ; then he might have said, and should have said, that the *ecclesiastical* and *civil law* doth, not *thus far*, but *absolutely* and *simply* require such subscription ; and then, and then only, would it be requiring *precisely* subscription.

To

To say therefore, that the Church of *England* requires *precisely* subscription; and yet, in the same breath, that it requires it only *thus far*; is an *inconsistent account*, and *implies*, that there is *something farther* in the case of subscription, which he has not yet mentioned; and so indeed there is; and it is something too that will shew it *not* to be *precisely* subscription.—This is what I deny it to be, and Mr. *Candler* himself shall deny it presently.—“The thing, says he, required by *law* is *precisely* subscription and declaration of assent to them. If they believe them, well; if not, *the language of the law* is, *say that you do at least, and subscribe to it*.”—If This indeed were all, it would be requiring *precisely* subscription; But the end of the sentence undoes all again—“*or else* never enter into the ministry of the Church,” but (he should have said) enjoy your private judgment unmolested, for the Church requires *no* subscription from you.—But now what is become of his *precisely*?—of *precisely obliging* men to *believe*, in contradiction to their reason and judgment &c?—This, you see, was the secret of his *thus far*; which he had been endeavouring to keep out of the reader’s sight for above a dozen lines together, and was afraid to let him into it ’till the last line of the paragraph, because he was conscious it would ruin all he had been labouring at before. And will Mr. *Candler* undertake to maintain, what he has here so unguardedly ventured to assert? *viz.* that if the person, to whom the articles are offered, does *not believe* them; yet still “the language of the *law* is, *say at least that you do, and subscribe*?”—Does not the law, on the contrary, *suppose* and *expect*, that he *does* believe before he subscribes, and require him *not* to sub-



scribe, unless he *does* believe?—Is not the *end* and *design* of this *test* to prevent his being admitted to the office of a Public Teacher, if he does *not*, believe the articles? and is it not therefore offered only to *discover whether* he *does*, or *does not*; upon *supposition* and in *expectation*, that he neither *ought* to, nor *will* subscribe, unless he really *does* believe them?—To represent the *law* therefore, as *not concerning itself*, in requiring subscription, whether the person *believes* the articles or *not*; that, “ if he “ believes them, well; if not, that the language of “ the law is, say at least that you do, and subscribe;” *i. e.* that the *language of the law is*, be at least a *knave* and a *hypocrite*—This I shall only say (though I might be justified in saying a great deal more) shews how far *prejudice* will hurry a man!—Could Mr. *Candler* possibly be *ignorant* here? must he not *know*, that to suppose the *law*, in requiring subscription, is *unconcerned* in regard to the *faith* of the subscriber; or, if he does *not* believe, bids him at least *say he does*, and subscribe; must not Mr. *Candler* *know*, that this is supposing the law intended to *frustrate* it's *own end*, in offering the *test*, *viz.* to *discover* the *real faith* of the person to whom it is offered? which is such an absurdity, as even Mr. *Candler* himself could not suppose.—He will do well to consider, how he can so solemnly *thank God*, that *he has no intention to deceive any person living*.—I must here insist, that this is *directly* calculated to *deceive*: and, if he be not guilty of the *intention*, he is guilty of the *fact*, which is all that I am concerned in—whatever Mr. *Candler* may be; and I here return him the complement, of *leaving him to his private meditations*.\*

\*Tis

'TIS in the same strain that he acquaints us what it is, that " he calls *imposing* the articles." Men " are laid (he says) *by law* under an *absolute necessity* to declare publicly and solemnly their " belief of them, and forced to subscribe them, " with a declaration that 'tis *willingly and ex animo*, under very severe penalties ; those of exclusion from the ministry " . It would not be easy for an ordinary Genius, to put together so much contradiction in the compass of five lines : But Mr. *Chandler* can do any thing. — He tells you, that you are under an *absolute necessity* of subscribing—and pray what is this *absolute Necessity* ? Why, an *absolute necessity*, of subscribing or not being admitted to the office of the ministry, *i. e.* an *absolute necessity* of subscribing, or not subscribing ; an *absolute necessity* of a *conditional Subscription* ; an *absolute necessity imposed* upon you of doing—what ? why, *what you like best* ; what you may either *do*, or *let it alone*—And thus subscription is most wonderfully proved to be an *imposition*.

IN the next place he tells you, that you are forced to subscribe ; and yet he owns, that it is expected to be done *willingly and ex animo* — So that the Church of *England* again, forces a man to do—no more than he is *heartily willing* to do ; and thus again is guilty of *imposition*—And if the Church of *England* was to use the *same force* to make Mr. *Chandler* a Bishop ; she would, I suppose, *impose* it upon him ; and therefore, if any *such imposition* should ever be attempted, we may expect to hear of a *nolo-episcopari* in good earnest.

BUT if you do not subscribe (says Mr. *Chandler*) you are not only excluded from the *ministry*, but " from all the *advantages* and *emoluments* attending it." \* — I thought indeed where the *imposition* lay. But yet Mr. *Chandler* will not be able

\* Ibid. p. 25.

\* Case of Subscription, p. 25.

able to prove a jot more of *imposition* in it, than there was before — We are talking of an imposition indeed ; but an imposition upon *what* ? — Is it not of an imposition upon *conscience* ? Has not this been the great, and chief plea of the *Dissenters* ; at least the only one that is *decent* for them so strenuously to insist upon ? — But Mr. *Chandler* speaks out, and the true reason why it is called an *imposition* is, it seems at last, because you must either subscribe, or lose the *Church-Preferments*. — But what have these to do in the question ? — Do Mr. *Chandler* and his *Fellow-labourers* think themselves *obliged in conscience* to be *Archbishops*, and to procure for themselves *emoluments* and *Church-Preferments* ? — I must insist upon it, that these things are foreign to the point in question — He may call it an *inconvenience*, or a *misfortune*, that these *emoluments* and *preferments* are not to be obtained by them consistent with their conscience ; But I can find out no *imposition* here. *Church-Preferments* and *emoluments*, are what neither Mr. *Chandler* nor I have any *right* or *claim* to ; though 'tis not unlikely but in the end he may chance to get more of them. They are only *accidental appendages* to the ministry, and entirely *extrinsic* and *foreign*. They are annexed to it only by the *free will of the Establishment* ; and surely they may be annexed to it upon *their own terms* and conditions. Therefore, these preferments and emoluments, not being things which men are *obliged in conscience* to obtain ; and there being no *right* or *claim* to them but under *such conditions* as the Establishment had a *right* of annexing to them ; *such conditions* can never be properly called *impositions* — To say that Church-Preferments and emoluments are the *common rights*, or the *natural rights* of Christians, is begging the question ; and, if Mr. *Chandler* goes upon this  
foun-



foundation, I must call upon him to prove it ; 'till he has done which, I am at liberty to assert, that no man has *any right* whatsoever to these *emoluments* in any Church, unless *qualified* by *submitting to the terms* upon which that Church, and the Legislature, have annexed them, and had a *right* to annex them, to the office of Publick Teachers.

WHATEVER may be said of a right merely to be admitted as a *Public Teacher* (which is not the quæstion in this place) certainly, the *emoluments* which the Establishment has annex'd to that office, no man can have a natural *right* to, but upon *their terms* ; and therefore, to call it an *imposition*, that the Establishment will not confer those emoluments upon *any terms these gentlemen please*, is a demand as bold as it is unreasonable.

BUT to return to Mr. *Chandler's precise Subscription*. He is obliged at last to confess the truth. — “ 'Tis true, says he,” (*'Tis true* indeed, but 'tis hard to come out) “ if they who offer themselves  
“ for admission into the Church, as Publick Teach-  
“ ers, or who being Publick Teachers would ac-  
“ cept of some new preferment in it, do not be-  
“ lieve the articles, *they are still at liberty to let*  
“ *it alone*. They are *not obliged to believe*, or *act*  
“ *otherwise* than as their *conscience* directs them,  
“ &c.” — Is it so ? Why then did he say that *the thing required was precisely subscription* ? and that the Church of England *obliges men to believe the Articles, in contradiction to their reason and judgment, and enforces them to profess their belief of them, whether they believe or disbelieve them* ? — “ And  
“ so it seems (says he) there is no *imposition* in  
“ this case, because you are *left to your liberty*,  
“ either to believe and subscribe, and enjoy the  
“ emoluments of the Church; or not to believe  
“ and

“ and subscribe.” — undoubtedly none : But he adds, “ and thereby be rendered incapable of “ those *emoluments*.”<sup>z</sup> — Aye, *there* is the *imposition*—But, as men are still left to act *as their judgment and conscience direct* them, there is no imposition upon *conscience*, no imposition upon *Christian liberty* ; which has been the great pretence to *lead up the cry* with, against subscription. The acknowledgment, however, that *Church-Preferments* and *emoluments*, are not what these gentlemen have *no views* or designs upon, in raising this disturbance about subscription, is ingenuous, and we are obliged to Mr. *Chandler* for it ; and it may serve to open the eyes of others, who may hitherto have been deceived, under a notion that *conscience* only is the Motive and Plea, upon which the *great outcry* has been raised against the Church of *England*.

LET us look back a little upon this gentleman’s reasoning, and apply it to the case of *State-oaths* ; and try if that will not shew him the absurdity of it.

THE *law* requires, that before any man can enjoy any *places of power or trust*, any *State-emoluments* and *preferments*, he must take the *abjuration-oath*. Now, tho’ Mr. *Chandler* and I, can very safely take *this oath*, yet there are many who *cannot* ; and may they not, with equal truth, argue as Mr. *Chandler* does ; that this is *imposing* an oath upon them, and *enforcing* a declaration of unfeigned assent to the truth of this oath ; and, either *obliging* men to *believe*, in *contradiction* to *their judgment and conscience* ; or to *profess* their *belief* in the most solemn manner, whether they *believe* or *disbelieve* ? The *thing required by law*, is *precisely* the oath, and declaration of assent to the doctrine

doctrine of it. *If they believe it, well; if not, the language of the law is, say that you do at least; or else never expect any state-emoluments or preferments; or depart out of them into beggary and jails.* 'Tis true, if they who offer themselves for admission into State-offices, do not believe the doctrine of the *abjuration-oath*, they are still at liberty to let it alone; they are not obliged to believe, or act otherwise than as their conscience directs them; that is, they may refuse to do what the law requires them; and so bring themselves under the incapacities and penalties that the law ordains, in case of non-compliance. *Candidly said, This! and so, it seems, there is no imposition in this case; because you are left to your liberty, either to believe and subscribe, and enjoy the emoluments of the State; or not to believe and subscribe, and thereby be rendered incapable of those emoluments; and, as the case may happen, to starve or go to jail* <sup>a</sup>.—This is Mr. Chandler's way of reasoning. I have used his own words, only applying them to *State-oaths*, instead of *subscription to explanatory articles*; and if it be good against the one, I will undertake to prove it equally so against the other.

BUT will Mr. Chandler say, that what the State here requires, is *precisely* the oath, and *obliging* men to *profess their belief* in it, *whether they really believe it or not?* and yet there is the very same reason to say it of the *oath*, that there is to say it of *subscription*: But the truth is, there is no reason to say it of *either*; both of them being required only upon supposition of *entering into offices of trust*, and receiving the *emoluments* annexed to them—Neither of them therefore are *precisely* required; but, in both cases, men are left at liberty to enjoy their *private judgment*, without any imposition upon

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them,

<sup>a</sup> *Vid.* Case of Subscription, p. 25, 26.



them, either of the *oath* in one case, or of *subscription* in the other.

AGAIN—Will Mr. *Candler* say, that the *State* is *guilty of an imposition*, because it does not permit men to enjoy its *public offices and places of trust*, with the *emoluments* attending them, but upon compliance with the *terms* the *State* has enjoined? And yet he must say this, if he will stand by his reasoning in regard to *subscription*. But the truth is as before; it is an imposition in *neither* case—The distribution of these *emoluments*, depending in both cases upon the *free will* of the *Legislature*, it has undoubtedly a right to annex them in such form and measure, and *upon such terms* and conditions, as appear to be for the *public good* and benefit of *each Body*, the *Church* and the *State*.

I VERY well know what will be said to all this, *viz.* that the *State* has authority to require *state-oaths*; But has *not* authority to require *subscription to explanatory articles*; that it *has* a right to distribute its *emoluments* upon condition only of *such oaths*; But has *no* right to withhold them upon account of *non-subscription*, i. e. the *State* and the *Church* shall have authority, *where these gentlemen please*; and where *they* do *not* please, neither of them shall have any. But what! Hath not the *State* an *equal right* to withhold its *rewards and emoluments*, or to give them under *its own terms*, in *one case* as well as the *other*? — Internal qualifications and capacities, natural rights, &c. have nothing to do here, nor give any *claim*, exclusive of the *external terms*, more in one case than in another. — Where then is the difference? Will Mr. *Candler* undertake to prove, that any man has more *natural right* or *claim* to the *emoluments* of a *Bishoprick*, than he has to those of an *Excise-man*, but *upon the terms* of the *Legislature*? and yet, he may at the same time be *equally qualified*  
for

for both.—The withholding *emoluments* and *preferments* therefore, it is evident Mr. Chandler may as well complain against in one case, as the other ; nor will all his art be able to shew any difference. As to the other part of the answer, concerning the *Authority*, of requiring *Subscription* to *explanatory articles* ; That will be the proper point to be examined under the next head.—In the mean time, I must beg leave to have a little regard to *order*, and *distinction* of *questions*.

THE question, in *this place*, between Mr. Chandler and me is, not whether the Legislature hath authority to require subscription to *explanatory articles*, as explanatory ; or *any* subscription to *any articles* at all ; That (as I observed) is the business of the next inquiry : But the question to which the debate is *here* confined, is ; whether the *method* or *manner* (for of That only we are now speaking) *in which* subscription is required, be properly, and in the bad sense of the word, an *imposition*. For this is what I denied, and what the *Old Whig* and Mr. Chandler assert. This is what the latter has here attempted to prove ;

FIRST, by affirming, that what is required is *precisely* subscription ; and that an *obligation* is laid upon men to *profess their belief* of the articles (be they, or be they not explanatory) whether they *really believe* them or *not*, against their *judgment* and their *conscience*. This he has failed in the proof of ; it appearing, that subscription is not what is *precisely* required, but required *only upon supposition*, and as a *condition only*, of being admitted to the office of *Public Teachers*, merely as a *test* of their *qualification* ; required only upon a *demand* of being admitted to that office, *ceasing* with that demand, and always leaving men at liberty to subscribe or not subscribe, and to enjoy *unmolested* their right of *private judgment*. And here

the reader is desired to observe, that Mr. *Chandler* allows my definition of imposition, in this case, to be right, *viz.* a necessity laid upon men to profess their belief of the articles, whether they really believe them or not, against their judgment and their conscience : For his argument proceeds upon it ; and he endeavours to prove the requiring subscription to be an imposition, on this account, that what the law requires is precisely subscription ; and that it lays a necessity upon men to subscribe, and solemnly profess their belief of the articles, whether they really believe them or not ; that tho' they do not believe, yet the language of the law still is, say you do at least, and subscribe——And therefore, since he has failed in proving the truth of these assertions, which was what he undertook to prove, as necessary to justify the calling it an imposition in a bad sense, and in the sense I denied it so to be ; he has failed in proving against me, and my charge of calumny stands unanswered.

SECONDLY, he has attempted to prove it an *imposition*, by affirming it to be such on account of its excluding men from the enjoyment of *Church-Preferments* and *emoluments* : But this also he has failed in proving ; as it appears that *Church-Preferments* and *emoluments* are what none are *in conscience obliged* to enjoy ; and to which, being mere *extrinsic appendages* to the office, and annex'd to it by the *free will* of the *Legislature*, none can have any *right* or *claim*, but *under the terms* which the *Legislature* has appointed ; and consequently, can have no reason to complain of any *imposition*, if they are not admitted to enjoy them upon *what terms they themselves please*.

MR. *Chandler* is pleased to talk of *severe penalties, imprisonments* and *jails* <sup>b</sup>.——But, lest the reader

<sup>b</sup> Case of Subscription, p. 25, 26.



reader should here again be *deceived* (tho' Mr. Chandler, perhaps, may here again *thank God* that he had no such *intention*) and look upon the Church of England as an *Inquisition*, and thus *persecuting* men for non-compliance with subscription, or for *not professing* their *belief* of the articles *whether* they *believe* them or *not*; as many an unwary reader may be apt to do, from Mr. Chandler's representation — to prevent this, the reader is to know, that these severe penalties are not in the least incurred, by any *refusal to subscribe* the articles; but only by *exercising the office of Public Teachers* in the Church, *without having given this test* of their *qualification*; And this, *not* on account of their *not believing* as the Church believes; their faith, their opinions, their *private judgment* are no way concerned in, or *affected* by them; but, for presuming to take upon them the *public office* of *teaching*, and *propagating what doctrines they please*, in defiance of the *authority of Church and State*, in *contempt of the law*, without any regard to the *qualification and terms* prescribed thereby. A *law*, without sufficient *sanctions* to support it, is the same in effect as *no law*; and if the Legislature has a power to prescribe *any terms at all*; it must have authority also to *enforce and support that law* by sufficient *sanctions*, by pains and penalties; which, in the present case, are not inflicted for *non-subscription*, or for *teaching or believing* doctrines *different from the doctrines of the Church*, on that account, on account of their *being so different*; but, for *exercising the office of teaching at all*, in *contempt of the authority of the Legislature*. — And this will plainly appear to be the case, by recollecting only, that these *penalties of the law* would be *equally* incurred, by any person who should presume to *exercise the office of a Public Teacher* in the Church, *without having submitted to this test*,

*test*; though he should *teach no other doctrines*, and *believe no other doctrines*, than what the Church herself *teaches and believes*.

ALL therefore that Mr. Chandler has said in support of this *slander*, vented by the *Old Whig*, and *adopted by himself*, has not been sufficient to prove the Legislature guilty of any *unwarrantable imposition*, in the *method* of requiring subscription to the xxxix Articles; and therefore I shall venture to repeat the charge of *calumny* and *misrepresentation of fact*, and leave them to get clear of it, *if they can*. And here I might dismiss Mr. Chandler's chapter of *imposition*, truly so called. But as there is something which he calls me to account for, in *case of subscription*, p. 149. which may more properly be taken notice of in this place; I shall therefore speak to it before I proceed.—“ It may be farther observed, (says he) as  
 “ an instance of the *peculiar rigour* of the discipline of the established Church, in exacting  
 “ subscriptions, that though the Author of the Church of *England* vindicated takes on him *positively* to affirm, that *none but the Clergy are required to give this test of their religious opinions*,  
 “ yet that the *fact* is against him, and that he did *not know*, or hath *wilfully concealed* the truth.  
 “ For All without exception that are *matriculated*  
 “ into the *University*, are obliged, if sixteen years  
 “ of age, to subscribe to the articles of faith and  
 “ religion, &c.”—To which formidable charge, I reply;—that what I said, p. 22. in regard to the *Clergy* only being obliged to subscribe; I sufficiently *explained*, p. 27. by my quotation from Dr. Coneybeare's *Sermon*: For, speaking there; *professedly*, of the *different obligations* of *Clergy* and *Laity*; and having said that the *Laity* were required to profess their belief of the fundamental articles of  
 our

our faith, in *Baptism*, and in the *daily Offices* of the Church ; I *restrain* This, by adding—*ordinarily this is all*.—To say that *ordinarily*, or *commonly*, or *for the most part*, this is all required of the *Laity* ; is so far from *concealing the truth*, that it is *allowing*, and *supposing*, that this was not so *always*, *absolutely*, and *without exception* ; and therefore did not *exclude the custom of the Universities*. I had no occasion to be so particular in p. 22. nay nor even in p. 27. since, in both places, my *only business* was to shew, upon what account the *Clergy* were *peculiarly* required to subscribe the articles, *viz.* as being to exercise the *standing office* of *Public Teachers* (agreeable to the *Title* of my book, which was, a vindication of the Church of *England* in requiring subscription from the *Clergy*) and the *distinction* between *them* and the *Laity*, was mention'd, in p. 22, only *incidentally* ; and, in p. 27, to shew that *more might reasonably be required* from the *Clergy as Teachers*, than from *Laymen merely as such* ; and that accordingly the *Clergy* were required to *subscribe the articles*, while the *Laity* were required to profess their belief of the fundamental articles of our faith, in *Baptism*, and the *daily Offices* of the Church ; For it was there *expressly added*, that this latter was only the case *ordinarily*, (which *admits of exceptions*) and, moreover, in such cases where the *Laity* are considered *merely as Christians*.—These were the *restrictions* which I *expressly added*.—If therefore there be any cases, where the *Laity* are obliged to *subscribe*, but are not, in those cases, considered *merely as Christians* ; this will not be inconsistent with any thing I have said.

Now this is the very case of the *Universities* ; where, when *Laymen* are required to *subscribe the articles*, they are not considered *merely as Christians*



*Christians* therein, but as *something more*—It is well known, by All who have had their education at *our Universities*, that *Laymen* perform several *public exercises*, wherein matters may be treated of inconsistent with the doctrines of the Church of *England*, and her articles — And therefore, in requiring subscription from *them*, they are here not considered *merely as Christians*, but as *Public Teachers*; as men who have, or may have an opportunity of *disseminating* heresy or schism, by their *lectures* and other *public exercises*.

How then could Mr. *Chandler* allow himself to tell the world, that I affirmed *positively*, and *absolutely*, that *none but the Clergy* were required to subscribe?—Was saying that the *Laity* were not required *ordinarily* to subscribe, or when considered *merely as Christians*—was this affirming *positively*, and *absolutely*, that *none but the Clergy* were required to subscribe, when I *expressly*, and *in terms* admitted, and allowed of *exceptions to the general rule*? Will Mr. *Chandler* descend so low, as to vindicate himself in this *misrepresentation* by saying, that these words were not in the *particular page* he referred to?—What! are my arguments and account of things to be represented by *piece-meal*? and not to be taken *together*, and *in the whole*? Is this practice consistent with a *candid inquiry*, a *calm and impartial review*, as he intitles his book? How would Mr. *Chandler* exclaim against any of his opponents, who should be caught at such *trick-ing*, or (to use his own language) such *dice-play-ing* in controversy? Was it *candid*, or *impartial*, not to *take notice*, nor *let the reader know*, that I had *expressly* added *restrictions*, and *limitations* to my general assertion? Was it a *calm review*, not to view, or look forward to a *very few pages*, where *these restrictions* would have stared him in the face? —

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BUT this is not all I have to say. For when, in the page he refers to, I said that *none but the Clergy* were required to subscribe; what *obligation* was I speaking of? not of any *private injunctions*, not of any statutes or *by-laws* of any *private Bodies*, or *Corporations*; But *solely* of the *express* obligation of the *Statute of the 13th of Eliz.* and referred to it at the bottom of the page, as *explanatory* of the *reason* why the *Clergy*, *expressly*, were thereby required to subscribe, *viz.* as being to be admitted to the *standing office* of *Public Teachers*. In answer to which, Mr. *Candler* observes, that not only the *Clergy*, but the *Laiety* are also required to subscribe—required by *what*?—why, by the *statutes of the Universities*; and *therefore*—what?—*therefore* I either did not know, or *wilfully concealed the truth*, that the *Laiety* were required to subscribe by the *statutes of the Universities*?—why?—Because I was observing upon the *express* obligation only of the *Statute of Queen Elizabeth*—This is a sort of reasoning, I own I have not been used to—The reader sees, that tho' I did add *restrictions* as to the *fact*, and *custom upon the statute*; yet I had really *no necessity* to have done it at all; Because my business was only to vindicate the *Legislature*, in requiring subscription from the *Clergy* by the *statute of Eliz.* not any *private corporation*, in requiring subscription from the *Laiety*, by the statutes, and *by-laws* of the society.—Since Mr. *Candler* could not but *know* these things, it is his business to shew cause why sentence should not pass against him, of *wilfully concealing the truth*. But I shall add, as I have this call, that the *Universities*, I humbly conceive, in this practice do nothing inconsistent with, or contradictory to the *Statute of Eliz.* but act upon the *grounds* and *reasons* of it; and, if not by the *letter*, yet are justified by the *spirit* of it. The *reason* why the *Statute* requires subscription from the *Clergy*, is,



because they are *Public Teachers* ; Therefore, when, in any Society or Body-Corporate, *Laymen* become *Public Teachers* as well as the *Clergy* (which is the case in the *Universities*) the *same reason* of the *Statute of Eliz.* holds good, for requiring subscription from the *Laity* in such cases : And the only quæstion will be, whether the *Universities* have not, by their *Charter*, authority to injoin subscription in such cases, by their *by-laws* and *statutes* ; provided it be not *inconsistent with*, or *contrary to* the *laws of the land* ; much more, when they injoin nothing but what is *in conformity* to the *spirit of those laws*, and *founded in the reasons* of them ; and farther, nothing but what is *consonant*, and *in obedience to*, and *in consequence of* the *King's Declaration*, *prefixed to the articles*, as *supreme Governor of the Church* in these *Dominions* ; whereby he *prohibits any person* in the *Universities*, from *affixing any new sense* to them, or *publicly disputing* about them.— But this is a quæstion which concerns not me to inquire farther into ; having undertaken only to vindicate the *Legislature*, and *Church of England*, as such, and so far as they require subscription by the *Statute of Elizabeth*.

## II.

I now procede to vindicate my arguments from the *Scripture-Evidence*, which I produced in support of the authority of Church-Governors, in requiring subscription to *explanatory articles*, from those who are candidates for the office of *Public Teachers*.

THIS chapter, in Mr. *Chandler's* book, carries absurdity in the very face of it : For the *Title* he has given it, is — “ Subscription to “ *unscriptural* articles of faith, not founded in “ *scripture*” — Strange indeed if it should ! — By *unscriptural* articles, he must either mean, articles contain-



containing *unscriptural doctrines*; and then the Title of his chapter is, subscription to *unscriptural doctrines*, not founded in *Scripture*; and so he has employed near fifty pages to prove, that *two and two make four*—— Or, by *unscriptural* articles, he must mean, articles not composed in *scripture-words*: But did ever any man, before Mr. Chandler, call every thing *unscriptural* that is not in *scripture-words*?—If I should tell him, that he preaches *unscriptural Sermons* to his audience, because the greatest part of them (I suppose) are not exactly in *scripture-words*; I might justly expect he would think my knowledge in the use of language, not to be very extraordinary—But to come to the point.

THE *Principle* I went upon was, that the Apostles had given directions, from whence this authority might be rationally deduced.

I. I ARGUED from the *general directions* which we find in *scripture*, to preserve the doctrines of Christianity, so far as in us lies, in their original purity; and to guard the Church of God from being infected by the contagion of error, and false doctrines. I mentioned, in particular, that direction of St. Paul; to mark them which cause divisions and offences, contrary to the doctrine which we have learned, and avoid them<sup>c</sup>; and observed upon it, that, “since here, All are ordered, “Clergy and Laity, to observe, search, and inquire, in their several stations, into the faith of “common Christians; and to avoid such of them “who are found to hold false doctrine; therefore, “à fortiori, the Governors of the Church are to take “care that none be admitted to the office of Public Teachers, who will teach and propagate such “doctrine; unless they, with whom all men are forbidden to associate, may nevertheless be admitted “to the highest offices and honours of the Church<sup>d</sup>.”

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<sup>c</sup> Rom. xvi. 17.    <sup>d</sup> Church of England vindicated, p. 36.

MR. *Candler* here begins to shew his dexterity at reasoning.—“ An ordinary man (says he) would “ be apt to conclude, that an advice equally given “ to the Laity as the Clergy, equally strongly “ concluded both \*. ”—Now, before I go any farther, I must take the liberty of asking, of what use, or to what end or purpose this observation was made?—If the advice (to use Mr. *Candler*’s language) *equally strongly* concludes both Clergy and Laity; then, *ex concessio*, it takes in the Clergy, and is an apostolical advice to *them* to avoid, and not admit such persons, as are there described, to the office of Public Teachers; which is sufficient to my argument, whether it might be urged to the Clergy *à fortiori* or not. This therefore is, at best, but a mere trifling cavil, serving to no one end in the dispute between us. But, trifling as it is, lest Mr. *Candler*’s art of criticism should be better thought of than it deserves; I must beg leave to say, that his observation has this farther misfortune, of not being true.—The advice to *avoid*, concludes with *equal* force both Clergy and Laity: But then it is, when the *avoiding* is considered only *in general*, and when Clergy and Laity are considered equally as Christians at large. Both Clergy and Laity, considered *equally* as *Christians at large*, are *equally* directed to *avoid*, *in general*, those *who cause divisions and offences contrary to the doctrine*; not to associate or communicate with them. Thus far both Clergy and Laity, considered *equally* as Christians at large, are *equally* included in the *general* direction: But then, such of the Clergy who are Governors of the Church, having, *moreover*, the office, power, or trust of admitting to, or rejecting from, the *office of Public Teachers*; and this being a case of *greater consequence and importance*,  
than



than merely *associating*, or communicating with ; it is surely just to say, that such persons who are to be *avoided*, in general, or not *associated with*, are, *à fortiori*, or with greater reason, to be prevented from entering into the *office of Public Teachers* ; and consequently, that if All, both Clergy and Laity, considered as christians at large, are, by this advice of the Apostle, directed to *avoid*, in general, or not to *associate with* such persons ; then the Governors of the Church, whose office, *more-over* it is, to admit to, or reject from, the *office of Public Teachers*, are, *à fortiori*, directed by the same advice, to avoid them in a *peculiar manner*, in their *particular capacity*, in that *more important* case, by not admitting them to the *office of Public Teachers*—If a direction were given to the *people of England*, in general, to *avoid*, or not *associate with* men of rebellious principles ; would it not be right to conclude, that *that part* of the people, namely the Governors or Legislature, were, *à fortiori*, not to admit men of such principles to *offices of power and trust* ? — No, says Mr. *Chandler* ; an “ *ordinary man* would conclude, that the direction, “ being *equally given* to the people as to the Go- “ *vernors* or Legislature, *equally strongly* conclu- “ *ded both*”—The reader will excuse me endeavouring thus to explain a clear case—He sees the penetration of Mr. *Chandler*’s argumentative genius—The argument requires no *Oedipus* to see the force of it ; and whatever an *ordinary man* may conclude, I am sure it must be an ordinary, a *very ordinary reasoner*, who would conclude in the manner Mr. *Chandler* does.

BUT to give some colour to this criticism, he insinuates, by an *i. e.* that the direction to *avoid*, means *expressly the same* as *not to admit*, such persons as are abovementioned, to be *Public Teachers* ; and that the direction therefore is given equally,



*in that one sense*, both to Clergy and Laity ; and so, *equally strongly* includes both— Where he met with this comment, I do not think it worth my while to enquire— If, by *not admitting them to be Teachers*, he means, not admitting them *authoritatively* to that office, by *ordaining them to the ministry* ; I deny that the direction to *avoid* has any such sense, when considered as a direction to the *Laity* ; and it will be incumbent upon him to prove it—But if, by *not admitting them to be Teachers*, he means, avoiding to *bear* such Teachers ; the direction to *avoid* them, will coincide with *not associating* with them ; and then, though *equally including*, in that sense, both Clergy and Laity ; yet from thence we may argue *à fortiori*, as explained above, to the Governors of the Church, in regard to their not admitting them to the *office of Public Teachers*. So that Mr. *Candler* obliges me to say, that he here shews, either that he does not understand the *advice*, or that he does not understand an *argument*.

BUT he says at last, that he “ will not dispute “ so critical a point with me<sup>f</sup>. ”——Truly, unless he had more to say, he might as well not have begun to dispute it at all ; and if he could have said more to the purpose, 'tis pity the public should have been deprived of it, by his leaving the learned disquisition of so critical a point, where *Butler* did the story of his *fiddle and bear*——The point indeed is not a critical, but a very plain one ; and would have remained so, if Mr. *Candler* would have let it alone ; though he is mistaken if he imagines that *confusing* is *criticising* ; unless, as *Midas* had a power of turning every thing he touched into gold, Mr. *Candler* has a power of turning every thing he touches into a *criticism*.

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As to the *condition*, upon which he says he *will not dispute this point* with me, *viz.* “ if I will allow  
 “ him one thing, which he must insist on : which  
 “ is, that if Church Governors are obliged by  
 “ this command, *à fortiori*, not to admit such  
 “ persons as public ministers, the Laity are  
 “ obliged, by virtue of the same command,  
 “ *à fortiori*, for their own sake, to avoid them  
 “ if they should :”—— This I allow him very  
 readily ; and when I have done, shall only ob-  
 serve, that it is nothing to any one purpose of the  
 present debate, and so I leave him to the enjoy-  
 ment of it— And thus you see at last the *import-*  
*ance* of this observation of Mr. *Chandler's* ; which  
 he is so conscious of, that he is willing to part  
 with it upon terms, which are not of the least ser-  
 vice to him ; and thereby justifies me in calling it  
 at the end, what I called it at the beginning, a  
*mere trifling cavil.*

BUT The Querie I offered upon this apostoli-  
 cal direction, which Mr. *Chandler* allows (as I  
 observed before) to include the case of admitting  
 candidates into the ministry, was this. — “ If the  
 “ Governors of the Church are *σκοπεῖν*, to *search*,  
 “ and *inquire*, whether they, who offer themselves  
 “ for the offices of Public Teachers, are such  
 “ as cause, or are likely to cause divisions and  
 “ offences, contrary to the doctrine which they  
 “ have learned ; and if, in order to *discover this*,  
 “ they must *inquire* into their *faith* and religion ;  
 “ I would willingly be told, how they can per-  
 “ form this whole matter better, than by requi-  
 “ ring, before admission, a public declaration of  
 “ their faith and religion, drawn up by proper  
 “ authority for that purpose<sup>h</sup>” — This was the  
 question

<sup>g</sup> Case of Subscription, p. 37.

<sup>h</sup> Church of England vind. p. 37.



quæſtion I aſked the *Old Whig*, for whom Mr. *Candler* “ *willingly answers*, that Church Governors are to conſider, obſerve, ſearch and inquire into the faith and religion of the candidates for the miniſtry, *only by a ſerious and ſolemn inquiry*, whether they do or do not already receive and *conſent to the wholeſome words of Chriſt*, and the form of doctrine we have received from the Apoſtles; and that this is *a much better way of their performing this whole matter*, than if they were to conſider, &c. whether they do or do not conſent, or will or reſuſe to give a publick declaration of their aſſent to certain *other* articles, conceived in *other words* than thoſe of Chriſt and his Apoſtles, and which articles are of no validity, authority, or worth, any otherwiſe than as they agree with theſe words, and can be made appear to contain the ſenſe of them<sup>i</sup>”.

WHAT Mr. *Candler* here maintains is, that the examination ought to be made *only by a ſerious and ſolemn inquiry*, and that the *conſent* required ought not to be to any *other words* than thoſe of Chriſt and his Apoſtles, *i. e.* to *ſcripture words only*, in oppoſition to *explanatory articles*.

As to the examination being made *only by a ſerious and ſolemn inquiry*, inſtead of requiring *ſubſcription* — This does not affect the merits of the main point in debate; which does not turn upon the quæſtion, whether the *declaration of aſſent* ſhould be made by the *particular form of ſubſcription*, or not; But whether Church Governors have authority to reject from the office of public Teachers, thoſe who *cannot declare* or make known *their aſſent* to ſuch *explanatory doctrines*, as they, who are thus intruſted with the power of ordination, judge to



to be the true Scripture-doctrines — This is the grand quæstion.— As to the point, whether this assent should be thus made known, or declared, by *subscription* ; That is only a quæstion as to *form*. Subscription, on many accounts, may be esteemed by the Church of *England* to be the best form of doing it ; as (among other reasons) remaining a visible standing evidence, that the person so subscribing, did declare such assent at that time ; and as a *record*, in justification of those who ordained him : But, whether it be done by *subscription*, or only by a *solemn serious inquiry*, it comes to the same thing with an honest man, as to any supposed *hardship* or *imposition* laid upon him thereby : For I shall venture to repeat, with Mr. *Candler*'s leave, that “ examination by interrogatories is, with every honest man, equivalent to subscription <sup>k</sup> ”. Any man, who will honestly answer a quæstion, and fairly undergo a *solemn and serious inquiry* into his faith and religion, by interrogatories ; will not scruple, in this case, to *subscribe* such his declaration of faith and religion. And there must lie a shrewd suspicion, that he who would do the one, and yet refuse the other, had some by-ends to serve, some secret reserves, some private scheme to carry on, inconsistent with sincerity and truth.

A LEARNED and judicious foreigner observes, that “ he who sincerely *subscribes* to a creed ” (and the same holds good with regard to explanatory articles) “ upon a persuasion that it contains nothing but what is agreeable to Scripture, would not scruple, if it were required of him, to confirm the same even by an *oath*.” This, he is sensible, “ would displease some people. “ But (says he) I do not see nevertheless ” (and yet

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<sup>k</sup> Church of *England* vindicated, p 42.

he could see quite as far as Mr. *Chandler*) “ what  
 “ should hinder any man from confirming with  
 “ an oath, *That to be his opinion, which he pro-*  
 “ *fesses so to be.* But if we are in any *doubt*, then  
 “ indeed we ought justly to refuse the *oath*; but  
 “ then neither would it be lawful for us even to  
 “ *subscribe*<sup>1</sup>”. And this is indeed no more than  
 what is agreeable to honesty and fair dealing; and  
 the like reasoning will hold good between *pro-*  
*fessing* doctrines, and *subscribing* them. “ Honest  
 “ men (as I formerly observed) if they do *not*  
 “ *believe* the doctrines laid down in explanatory  
 “ articles, would no more *profess*, than *subscribe*  
 “ them; since it is as great a crime to *profess*  
 “ what we do *not believe*, as to *subscribe* it. And  
 “ if they *do believe* the doctrines to be true, and  
 “ such as they would *profess*, they would for the  
 “ same reason not scruple to *subscribe* them too.”  
 And therefore what I then said, I see no reason  
 why I should not in general say again, that “ the  
 “ pleadings against *subscription* [while a *serious*  
 “ *solemn profession* is allowed] seem to me not to  
 “ procede from *sincerity*, but from the *cunning*  
 “ *craft of men who lie in wait to deceive.* They  
 “ are calculated for those only, who are dishonest  
 “ enough to *profess with their mouth*, what they  
 “ will

<sup>1</sup> Qui sincere subscribit, quia certus est, nihil in symbolicis libris contineri, quod non cum scriptura sacra conveniat; is quoque recte hoc jurejurando, si ab illo postuletur, confirmabit; quamquam non nesciam, quibusdam hoc displicere. Sed, non video, quid obstat, jurejurando confirmare, hanc mentem nostram esse, quam profitemur; semperque per Dei gratiam fore, (cum veritatem semper retinere nostri sit officii) modo revera sit. Quod si dubitemus ac haesitemus, num veritati consentanea sint, quæ in symbolis docentur, aut omnino falsa ea esse, credamus; tum quidem recte a jurejurando nos abstinemus, sed tum quoque iis nec subscribere licet. — *Buddei Isagogæ Historico-Theologicae ad Theologiam universam.* Lib. 2. C. 2. Sect. xv. — Vol. 1. p. 477. Lipsiæ 1730.

“ will refuse to set their hands to : The reason of  
 “ which, in this case, can only be, that they re-  
 “ gard their *reputation* more than their *conscience* ;  
 “ They are willing enough to be *dishonest*, but  
 “ not to appear so *upon record*<sup>m</sup> ”.— I do not by  
 any means charge Mr. *Candler* with any such  
 sinister intentions. I speak only in regard to  
 such *principles*. I would not misrepresent him.  
 He does not, in the passage above cited, plead  
 for examination by a *serious and solemn inquiry*,  
 expressly in opposition to *subscription as such* ; but  
 for such inquiry in *Scripture-words*, in opposition  
 to subscription to *explanatory articles* ; and would, I  
 suppose, be equally against a *serious solemn inquiry*,  
 if made by *such articles* : But then, whether, sup-  
 posing the articles of examination really were in  
*Scripture-words*, he would object to *subscription as*  
*such*, does not expressly appear.— However, if he  
 had no objection to subscription *as such*, why  
 did he not say so ? and, when he was telling us  
 how he would have the examination made, why  
 did he take no notice of *subscription* ? Nay, why  
 did he say it ought to be *only* by a serious and  
 solemn inquiry ? For, as the word *only* is there placed,  
 it will not be easy, *fairly* to make it relate to  
 any thing, but to a *serious and solemn inquiry*, in  
 opposition to *subscription as such*.— If Mr. *Candler*  
 therefore does object to subscription *as such*, and  
 is nevertheless for a serious and solemn inquiry,  
 which requires, and supposes, a serious and solemn  
 profession from the candidate ; *these principles*,  
 whatever Mr. *Candler's intention* may be, justly  
 merit the censure above given, which is proper  
 and pertinent.— If he has no objection to subscrip-  
 tion *as such* ; then there is an end of that part of  
 the debate ; and the question to be tried (which



indeed is the only quæstion wherein the merits of the cause rest) is, whether Church-Governors, or those who are intrusted with the power of ordaining, and admitting persons to the office of Public Teachers, have authority to examine the candidates as to their faith and religion (be it by *subscription*, or only by a solemn and serious inquiry, requiring a solemn and serious profession) by *explanatory* articles; and whether it be necessary to make their assent to them, a *test* of their *qualification* for such office — or whether it be a sufficient *test* of such *qualification*, to have the inquiry and profession made in *Scripture-words only*, which is what Mr. *Candler* contends for.

HE allows that there ought to be “ an examination of those who are to be admitted into the ministry, both as to their *faith* and *morals* ”<sup>a</sup>. Now, from this one principle will follow all that we have occasion to prove. For, if the *faith* of the candidate ought to be *examined into* by those who are to admit them to, or reject them from, the office of the ministry; the *end* and *design* of such examination must be, to *discover* whether the candidate be sufficiently *qualified* for that office, in point of his *faith*; and in order to *discover this*, it must be *discovered*, as far as may be, whether he holds the *faith* and real *doctrines of holy Scripture*. — The quæstion then turns upon this; whether such *discovery* can *possibly be made*, by requiring an assent *only to Scripture-words*, as Mr. *Candler* contends; or, whether an assent to *explanatory articles*, or an *explanatory profession of faith*, be not *necessary* to that end. The latter of which I think must be affirmed by every one, who is not prejudiced, or has no by-ends to serve. For, since various, different, inconsistent interpretations and  
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<sup>a</sup> Case of Subscription, p. 49.

comments, have rendered it impossible to *discover*, in *what Sense* any candidate understands the *words of Scripture* ; or *which* of the *different* and *inconsistent doctrines* he holds ; when he *expresses* himself only in the mere words of Scripture ; it follows, that since it is *necessary* to know, as far as may be, whether the candidate holds the real *doctrines of Scripture*, in order to discover whether he has the *qualification* for a Public Teacher (the necessity of *discovering* which, follows from the *allowed necessity* of *examination*) it is *necessary* to *that end*, to know in *what sense* he understands the *words of Scripture* used in the examination ; which immediately infers the *necessity* of an *explanatory inquiry*.

AND since they, who are to examine and discover *whether* the candidate be *qualified* or not, must, by supposition, be allowed to be the *judges* whether he be so qualified or not ; and since *this qualification*, which they are thus to be judges of, is, whether he holds the real *doctrines of Scripture* ; it follows, that they must be allowed to *determine*, in this case, what *are*, and what are *not*, the real *doctrines of Scripture*.—And thus, from it's being allowed only, that there ought to be an *examination* into the faith of those who are to be admitted into the ministry ; it follows, that such examination, if made to any sufficient purpose, must be by an *explanatory inquiry*.

IF Mr. Chandler will say, that they who are to be judges *whether* the candidate holds the real doctrines of Scripture, are not to be judges *what are*, and what *are not*, the real doctrines of Scripture ; he will say what is absurd, and contradictory to itself.

IF he will say, that it *may be discovered* in *what sense* the candidate *understands* the *words of Scripture*, which have been understood in *different* senses (and so contain *different* doctrines) by examining



amining *only* by the *words* of Scripture ; he will be so good to explain to us *how* this may be done ; and which will be a discovery, I will venture to say, more curious than ever Mr. *Chandler* has yet made.

IF he say, that it is *not necessary* for the examiners to *know*, in *which* of the various and *different senses* the candidate *understands* the *words of scripture* ; this will *supersede* all examination, properly so called ; as it will be denying that an *inquiry* ought to be made, as far as may be, *whether* the candidate *holds* the real *doctrines* of Scripture, or *not* ; since *this* cannot be in any degree *known*, while it is *unknown* what the *doctrines are*, which he *does* hold to be *Scripture-doctrine* ; and will center in this at last, that the *only examination* ought to be (what is, properly, in this case, no examination at all) whether the candidate believes, *in general*, the *words of Scripture* to be the *word of God*. It will supersede his *own scheme* of examining by the *words* of Scripture ; since nothing more can be *discovered* by an *assent to Scripture-words only*, than that the candidate assents to those words being the *word of God* ; for, as to any particular *determinate sense* of those words, you are not, it seems, to inquire ; or, if you do, he is not obliged to satisfy you, and that's as well.

To admit therefore, that there ought to be an *examination* made, whether the candidates for the office of Public Teachers hold the real *doctrines of scripture* ; and yet to deny that such examination ought to be made by an *explanatory inquiry*, or demanding an *explanatory profession* and assent ; is arguing, after all that has been, or can be urged in defence of it, most absurdly and ridiculously ; and indeed, whatever opinion these gentlemen, or their friends, may have of it, it is really one of the weakest, and most indefensible topics that they display



display upon.—If men subscribe *only to Scripture words*; what do they subscribe to, as the case stands, but every man to his *own private opinion*, however different and contradictory, under the *covert* of Scripture? And then, what use for any examination at all? The very offering themselves as candidates for the ministry, will be a sufficient examination; since that alone *supposes* that they believe the Scripture to be the *word of God*, and will subscribe to the *words* of Scripture. As to what they believe to be the *sense* and meaning of any part of Scripture; That, excuse 'em, they are not obliged to tell you; and therefore, whether they be *Arians, Socinians, Sabellians, &c.* they are to be admitted as *Public Teachers*, and to have thereby full licence, power and authority, to disseminate their own opinions, though in opposition, and contradiction to the avowed doctrines of that Church into which they are to be admitted.—The *Devil* quoted the *words of Scripture* to our Lord, and I make no doubt would have *subscribed* to them too—Every species of heresy, every heretic, every one who holds doctrines the *most different* and *contradictory*, every one who believes in general the Scripture to be the *word of God*, will subscribe to the *words of Scripture*—and laugh at us when they have done—and yet, upon Mr. *Chandler's* scheme, they are all, to a man, to be admitted as *Public Teachers* in the *Church of England*. But surely, the use of subscription, or examination, is not merely to discover whether the candidates believe, *in general*, the Scripture to be the *word of God*; but to prevent the *confusion* of teaching *different, inconsistent, and contradictory* doctrines by licence and authority; which whoever pleads for, must deny the *Church* to be, in any consistent sense, a *visible society*; for a visible society, in which every man is at liberty to teach  
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ever so many different, inconsistent doctrines ; confined only to admit Scripture to be the *word of God* ; is just such a *visible society*, as that *Nation* would be, where every man should have a liberty of explaining and holding the *particular laws* in his *own private sense*, agreeing in this only, in general, that the *Law* is the *Law of the Land*—Schemes these, utterly subversive of all legal establishments, and Church-Communion.—*Church Communion* is a society of persons, agreeing in the *same system* of opinions and doctrines, and *knowing* what it is which each other *do* believe and agree in : But, upon Mr. *Chandler's* scheme, the *communion* of the *Church of England*, is to be a *company of people* got together, with a book, which they call the *Bible*, containing a *set of words*, which have *some sense or other*, and by which all Public Teachers are to be, what they call, *examined* ; that is, they are to profess that these *same words* are the *word of God* ; but what the *meaning* of them is, That no body is to ask them any questions about ; they are to put *what sense upon them they please*, and to *teach* that sense to any body that will hear them ; who are thus to be taught, severally, all the *various senses* and meanings, which these Public Teachers, dispersed over the nation, shall think proper ; and all these are to be, in different places, and by different persons, delivered as, each of them, the *one, only, genuine sense* of this book ; and yet all these different Teachers and their flocks, professing and teaching, every one, different and contradictory doctrines, are to be esteemed *one Society*, and *one Communion*—a Communion of the *faithfull*, without any *common faith* at all ; a *union of opposites* ; a *Society*, where *every body differs* and *no body agrees*—This is *Comprehension* with a witness !—This is Mr. *Chandler's* scheme—But I spare him,

him, and will push it no farther—To shew it only, is to expose it sufficiently.

THESE general observations upon the *necessity* of an *explanatory inquiry* and assent, in order to discover the proper qualifications of the candidates for the Christian Ministry, are a sufficient answer to all Mr. *Chandler's* long harangue under this head; which centers in this one plea, of an *assent to Scripture-words only*°. But since he, or his friends, may not think that I shew respect enough to his *learned performance*, should I so dismiss it; I shall take the pains, for once, to follow him in *all his wanderings*, and to give it a *thorough examination*; and therefore, as the *old plea* comes up *over and over again*, the reader will excuse me, if I am obliged to repeat.

AND now, what is become of Mr. *Chandler's* “ *much better way* of performing the inquiry into  
“ the faith and opinions of the candidates for the  
“ ministry, by a *serious and solemn inquiry*, whether they *consent to the wholesome words of Christ*,  
“ and the form of doctrine received from the Apostles? ”—Does he not know, that the *wholesome words of Christ* have been interpreted in *different senses*? How then will an examination by the *words alone*, discover in *which* of those *different senses* the words are understood by the person examined?—The question is, or ought to be, whether the candidate holds, not merely the *wholesome*  
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° The reader may see what Dr. *Stebbing* has judiciously said upon this subject, in his *Defence of the first head of the Report of the Committee of the lower house of Convocation*, Part II. Sect. II. Ch. iv, v.—*Polemical Tracts*, p. 159, &c. See also Mr. *Harvest's* Letter to Mr. *Chandler*; wherein, by rightly debating the question upon the foot of *necessity* only, he has reduced it to a narrow compass; and has (I think) made good the point he undertook to prove, with great strength of reason and argument.



words, but the *wholesome doctrine* of Christ, contained in *those words*; and, in order to know this, it is *necessary* to require some *determinate sense* to be given of them; otherwise, the examination serves to no end or purpose, but is mere farce and mockery.

2. IN the next place, I proceeded to inquire, whether there were not some plain *apostolical directions*, to the governors of the Church in particular, *expressly relating* to the *admission of persons to the ministry*; and what might be concluded from them.

*First*, I observed, that *Timothy*, when appointed by *St. Paul* to reside as Bishop at *Ephesus*, was impowered to see that none taught any other doctrine, than what they had received from our Lord and his Apostles <sup>p</sup>—that *St. Paul* also directs him to *commit* the doctrine of the Gospel to *faithful men, who shall be* ~~in~~ *grave*, *fit*, or *duly qualified* to *teach* others <sup>q</sup>. To such only was he to commit the doctrine he had received; *i. e.* such only was he to ordain to the office of *Public Teachers*. From hence I argued, that *Timothy*, in order to *know* and distinguish who were, and who were not, thus *fit* and *qualified* to *teach* others; was, no doubt, hereby impowered to make use of such methods as the *nature of the thing* necessarily required; to *examine* into their *faith* and opinions—And since *St. Paul* would not have thought those persons to be *fit* or *duly qualified* to *teach* others, who did not hold the doctrines, which he and the rest of the Apostles had taught; this was a plain apostolical direction, to admit none to the office of *Public Teachers*, but such as held the *same faith* with the *Church* <sup>r</sup>.

UPON

<sup>p</sup> 1 Tim. i. 3.

<sup>q</sup> 2 Tim. ii. 2.

<sup>r</sup> Church of England vindicated, p. 37—39.

UPON this Mr. *Chandler* makes a fearful outcry—"The same faith (says he) with whom? It should have been *with St. Paul* and the rest of the Apostles: But the *Champion*, by a slight of hand, *filches away the Apostles*, that were in his premises, and, in his conclusion substitutes the word *Church* in the room of it<sup>s</sup>.—The reader will observe the beauty and elegance of Mr. *Chandler's* stile and manner; where, by figures ill-paired, you are at once presented with the *molley image*, of a *Champion*, a *thief*, and a *jugler*.—It must be allowed Mr. *Chandler* can *paint* well, however he may *reason*. Here you see a *Champion* in complete harness—doing what? attempting at least something equal to his figure?—why no; but a *Champion*, with one hand playing *with cups and balls*, and, with the other, *picking your pocket*; which is a scene much of a piece with *That*, where the moon, the earth, and the sun are introduced—*dancing the hey*.—The *Champion*, with a *slight of hand*, *filches away the Apostles*—a *mob of metaphors*! to be equalled by nothing but *That* of a late learned Author, who tells us of *an understanding, condensed with the frigid subtilty of school moonshine*.—This I suppose is (as *Bayes* says) the *new way* of writing.—*School moonshine*, and *frigid subtilty* are pretty tolerable; and I am at no great loss to conceive (since the reading some late books and pamphlets) that an *understanding* may be *condensed*; But how it is to be condensed by *moonshine*, though it be even school moonshine, is a piece of philosophy, which the reader will excuse me if I do not so readily comprehend.—But to return to Mr. *Chandler*—

"Which Church (says he) I would willingly know, doth the gentleman mean? The church

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" of

“ of Sweden, Moscow, Geneva, Scotland, England, or Rome? All these churches will claim the same right, &c. But did he really think (says he) that so *palpable a fallacy* would pass upon any of his readers?”—If it were a *palpable fallacy*, and what would pass upon none of my readers; why did Mr. Chandler give himself so much *needless trouble*, and mispend so much of his precious time, in *labouring*, for several pages, to detect a *palpable fallacy*? But the truth is, the labour required was, to *make it appear* a fallacy, and to darken the argument, and that is the whole secret. The *fallacy* will appear to be *his own*. He is much mistaken, if he thinks my argument at all the worse, for his having changed, *the faith of the Church*, into, *the faith of the Apostles*. I am very willing the argument should so stand; for the force of it will be just the same as it was before.

By *the faith of the Church*, I meant and intended no more than, *the faith of the Apostles*; and expressly so explained it in the very next page; of so little force or use, did I look upon this same *palpable fallacy*.—The Apostles, and their disciples, were the *then present Church*; and this argument was intended to prove, that this direction to *Timothy*, was to authorize him to examine and inquire into the faith and opinions of the candidates for the ministry, and to admit none but such as held the faith and doctrines of *the Apostles*, who were *the then Church*; and that the *succeeding Governors* of the *Christian Church*, are hereby *equally authorized* to examine and inquire, and to admit none to the ministry, but such as hold the *same faith*.—This was what the argument was designed to prove: But then, if the Governors of the Church are hereby impowered, to admit none to the ministry



nistry but such who hold the *faith of the Apostles* ; they must be suppos'd to have some fixed *determinate* idea *what that faith is*.—A faith in the mere *words* of the Scripture, without any *determinate sense* affixed to them, is no faith at all ; and this determinate sense must, *to them*, in the nature of things, be what *appears to them*, according to the best of their judgment, to be such sense. A *right to examine* the candidates in the *faith of Scripture*, supposes a *right to affix* some *determinate Sense* to the *words* of Scripture, to examine by. And since they must believe That to be the *Apostles doctrine*, which *appears to them so to be* ; and have a *right to examine* by the *Apostles doctrine* ; they have therefore a *right* which inters, in the exercise of it, the necessity of examining by *That* which *appears to them* to be the Apostles doctrine—A direction therefore to the Governors of the Christian Church, to admit none to the office of the ministry, but such who hold the *faith and doctrines of the Apostles* ; is a direction to them which infers, in the execution of it, a necessity of admitting none but such who hold *that faith and doctrine* which the Governors of the Church, according to the best of their judgment and conscience, *believe to be the faith and doctrine of the Apostles*.—And this direction to the *Christian Church at large*, must be *equally* a direction of the same force to the Governors of *each division* of the Christian Church ; unless Mr. *Chandler* has found out a way to prove, that the *whole* does not consist of *its parts*—The objection therefore which Mr. *Chandler* thinks so formidable, *viz.* that this, according to my argument, is “ an apostolical direction to the Churches of Sweden, Moscow, Geneva, Scotland, England, and Rome, to admit none to the office of Publick Teachers, but *Lutherans, Greeks, Calvinists, Kirk-men, Episcopalians, or Papists* ” ; is really nothing but *fallacy*.

The *apostolical direction* to these several Churches, is *one and the same*, and without any inconsistency ; to admit none to the office of Public Teachers, but such who hold *the faith and doctrines of the Apostles* ; not to each Church, as such, to admit none but those who hold *their particular distinguishing doctrines*.—The Authority claimed, and rightly claimed, by each Church, is to admit those only who hold *the faith and doctrines of the Apostles*.—The *event*, of admitting, in any Church, those only who hold *their particular doctrines*, which may happen to be false and erroneous, is only *accidental*. — All men are *fallible*, and therefore all Churches, all Councils may err ; and the *event* indeed may be, admitting none but such who hold those *erroneous* doctrines : Yet the *authority* contended for, is right ; which is no more than to admit those only into the office of the ministry, who hold *the faith of Scripture* ; But this inferring a necessity in the execution of it, yea making it their *duty*, to admit none but those who hold that faith which they, according to the best of their judgment and conscience, *believe to be* the faith of Scripture ; and they not being infallible ; they may *err* in the *use* of this authority—And where they do so *sincerely*, they have a right to all that may be alledged in behalf of any other persons, who *conscientiously mistake* in the *performance of their duty*—They will so far *act wrong* ; But how *wrong* ? not, as exercising an *authority* they have *no right* to ; an authority, inferring, in the exercise of it, a necessity of admitting none but such who hold that faith, which they, according to the best of their judgment and conscience, believe to be the faith of Scripture — In *that*, in exercising *that authority*, as such, they do not *err* ; their *error* is, in the *particular application* of that authority ; not, in *exercising the authority*, inferring, in the execution

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of it, a necessity of admitting none but those who hold, what they, according to the best of their judgment and conscience, believe to be the true doctrine of Scripture; but, in *mistaking* what the true doctrine of Scripture *is*: yet, being liable to err in the *use* of the authority, is no more than is, and must be incident to the use of *all* authority, however *rightly claimed*, when left to the exercise of *human wisdom*; and therefore does not, cannot render null, or be any argument against the general authority itself—So that Mr. *Chandler*, with a great profusion of words, has laid a mighty stress upon an argument, which concludes nothing for his purpose— And since he himself admits the *authority* of admitting none but those who hold the faith of Scripture; all that he has here said will only end in the *old pretence*; that this authority ought to be exercised, not according to what appears to be, to those who are to examine, the true faith of Scripture, according to the best of their judgment and conscience; not, according to any one *determinate sense* of Scripture; but, according to the *mere words* of Scripture only, without *any explicite sense* affixed to those words. But this has been abundantly proved to be an idle plea — Mr. *Chandler* therefore has gained no advantage by changing *the Church*, in my argument, for *the Apostles*, which he says I had *filched away*; nor has done any thing by his *Old-Bailey-language*, but attempted to shew his wit, at the expence of his manners.

MR. *Chandler* asks, “ can any one think that  
 “ this *Church-Champion* is in earnest, when he  
 “ affirms, that an apostolical injunction to teach  
 “ no other doctrine but our Lord’s and his Apo-  
 “ stles, is really an *apostolick injunction* to hold the  
 “ same faith with what is called the Church *now*,  
 “ whether understood of any particular, or the  
 “ universal Church? \* ” — It is a very difficult



matter to make any one see where the force or stress of an argument lies ; when, added to an inveterate prejudice, there appears to be such a *confusion of Ideas* as in the present case. — Did I affirm, that an apostolical *injunction* to teach only *Scripture-doctrine*, is an apostolical *injunction* to hold the same faith with the Churches of *Sweden, Moscow, Geneva, or Rome* ? or that an apostolical *injunction* to admit none to the ministry, but those who hold the faith of *Scripture*, is an apostolical *injunction* to admit none but *Lutherans, Greeks, Calvinists, or Papists* into each Church ? No such conclusion will follow from my argument ; nor does it require any such. The argument and conclusion are, that an apostolical *injunction* to the Governors of the Christian Church at large, to admit none to the office of Public Teachers, but such who, upon examination, appear to hold the faith and *doctrines of Scripture* ; is an apostolical *injunction* to them, which infers, in the execution of it, a necessity of admitting none but such who hold that faith and doctrine, which the Governors of the Church *believe*, according to the best of their judgment and conscience, *to be the true scripture faith* — that *this injunction* must be equally an *injunction* to each division of the Christian Church.—This is all that I have *affirmed*, and all the *injunction* I have argued from. Nor does it follow from any thing I did affirm, that this was an *injunction* to every particular division of the Christian Church, to admit none to their ministry, but those who hold the *particular errors*, or mistakes of these Churches ; and which *accidental consequence* does not invalidate the *authority* of the general *injunction*, as above explained—Their particular errors, or mistakes in the *application*, or *use* of this *injunction*, do not invalidate the *general injunction* — Their *fallibility* in understanding the  
Scrip-

Scriptures, does not prove that they, whose office it is to admit persons to the ministry, must not therefore affix that sense to the words of Scripture, which they, upon mature deliberation, believe to be the true sense; the necessity of doing which, the right of examining infers, in the exercise of it. Their being *liable to errors here* does not infer the expediency of examining by *Scripture-words only*; since That would be, as the case stands, no examination at all; and since the *necessity of explanatory examination* in general, has been proved:—All Mr. *Chandler's* objections therefore, from accidental consequences and errors in the application of this injunction, incident to the exercise of all injunctions, are of no weight; since these principles are what, I shall venture to say, Mr. *Chandler* is not able to disprove; and when I affirm this, I will assure him, *I am in earnest.*

“ Can any one, (says he) who hath any veneration for the apostolick character, bear to see their sacred authority pressed into the support of a principle, that subverts both their authority and doctrine, and makes them give their sanction to the *contradictory impositions* and subscriptions practiced by the several Churches in the Christian world ? ”—I have shewn that the *apostolical authority* which I insist upon, gives no sanction to the *contradictory doctrines* of the several churches; which are only *accidental*, from their mistakes in the use of that authority. What therefore Mr. *Chandler* either can, or cannot bear, little concerns me.—He may not bear, perhaps, that the Church should have any authority at all; but would have all Christians independent of all authority; and so is pleading for *christian licentiousness*, under the specious name of *christian liberty*; and he may not bear to have the contrary truths proved:

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But they who have as great a *veneration* for the *apostolic character* as Mr. Chandler, and a more true and rational *veneration*, may think that it is *his* scheme which *presses their sacred authority into the support of principles, which subvert their authority and doctrine*; by making it such an authority, as would, in the nature of things, corrupt their doctrine; that it is *his* scheme alone, which makes their authority a *sanction* to the several *contradictory doctrines* which have been founded upon *Scripture words*; while he makes their authority to be no more, than an authority for examining by the *mere words* of Scripture only; when, at the same time, those words have been used to signify all *those several contradictory doctrines*; and which, according to *his* scheme, we are never to *distinguish* upon in the examination.—This is indeed citing the *apostolical authority* as a *sanction* to *confusion* in the Church; by making it an authority to admit into the church *all sects and parties whatever*, as *public and authorized teachers*; and therefore Mr. Chandler would have shewn more prudence, if, before he threw out his reflections, he had considered a little better *where they would fall*.

HE sets himself forth, as “vindicating the honesty, integrity, common sense, prudence, and  
 “divine authority of the Apostles, which such  
 “men (says he) as I am arguing against are doing  
 “all they can, I will not say *willingly*, but by  
 “the doctrine they teach, to bring into suspicion  
 “and disgrace.”—These are *strong charges*; ’tis well they are supported by *weak arguments*; which shews however, that *such men as I am arguing against*, are ever ready to *calumniate*, where they are not able to *convict*; that, tho’ we are safe enough from their *reasoning*, we are not so from their  
 their



their *intention* ; and though they *cannot*, yet are *willing* to bring all those who differ from them, *into suspicion and disgrace*.—This is the *Christian Charity*, the *boasted moderation* of Mr. Chandler ! by which, 'tis plain, that such persons mean only, charity and moderation to *themselves*.

BUT, “ pardon me (says he) my friend, that I “ have forgot myself, and grown *warm* on this “ occasion <sup>a</sup>”.——*Less heat*, indeed, and *more light*, would have been of service to him and his cause ; and it might have been full as complaisant, and much more just, if he had asked pardon, not of those against whom his *warmth* was *not* directed, but of those against whom it *was*—As to his having *forgot himself* ; That, I apprehend, might have been said with much more propriety, if he had *grown calm*.

“ I WILL not yield my conscience or judgment (says Mr. Chandler) to be determined by “ the dictates of any mortal men upon the face of “ God’s earth <sup>b</sup>.”—Pray, good Sir, compose yourself a little, and be not so angry and vehement. ’Tis nothing but a phantom of your own imagination that affrights you—Pray be calm ! remember, you are *grown warm*, and have *forgot yourself* ; and this is nothing but a *mere vapour*, raised only by the *heat* of your *own passions*. Your conscience and your judgment are safe. Is asking you only, what your judgment is, *dictating* to it ? Is requiring from you, as a test of your qualification for a Public Teacher, a declaration what your *own determination* is, *determining* your judgment for you ? If you will *grow calm*, you must acknowledge that it is *not* ; and that no man in the church of *England* claims, or pretends to any such authority—This therefore is endeavouring to put

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<sup>a</sup> Case of Subscription, p. 44.

<sup>b</sup> Ibid. p. 39.

the *old trick* upon the reader ; though the fallacy is so notorious, that I should much wonder, if it could long impose upon *any mortal man upon the face of God's earth.*—

“ By the scriptures (says he) I humbly endeavour to form my own sentiments of Christianity, and by these, and no other will I ever examine those who apply to me, to receive my assistance, &c.—All who receive these as the rule of their faith, and live by them as the rule of their morals, I own so far as the sound members of Christ's body, I embrace them as my brethren, &c. I will, if other qualifications are not wanting, willingly receive them into the ministry.”—Would not any one imagine, from all this, that Mr. *Candler* was arguing against somebody who denied the *Scriptures* to be the *rule of faith*, and morals, and examination for the ministry ; and that this was the question between Mr. *Candler* and me ? and yet there is not one word of truth in this representation. I allow *Scripture* to be the *rule* in all these cases, as well as he does ; But the dispute between us is, whether this *rule of Scripture* is now to be confined to the *mere words* of Scripture, after they have had so many different, and contradictory senses affixed to them ? and therefore, if he would have had his reader understand his sentiments *fairly*, he should have expressed himself thus—“ By the *mere words* of Scripture, and no other, though they stand, in different mens mouths, for very *different* and *contradictory doctrines*, I will ever *examine* those who apply to me. All who receive the *mere words* of Scripture, though they *mean* ever so *different* and *contradictory doctrines* by them, I will willingly, if other qualifications are not wanting, receive them



“ them to the office of Public Teachers. *And*  
 “ *This I declare, without exception of any denomina-*  
 “ *tion or party of Christians whatsoever<sup>d</sup> ;*” be they  
*Arians, Socinians, Sabellians, Antinomians, Luther-*  
*rans, Greeks, Calvinists, or Papists, and a hun-*  
*dred more. Since they all receive the scripture*  
*words as the rule of their faith and morals ; though*  
*every one understands those words in different*  
*senses ; yet, by the mere words of scripture not-*  
*withstanding, and no other, Mr. Chandler will ex-*  
*amine (as he calls it) and admit them all to be*  
*Public Teachers of all these their several different*  
*and contradictory doctrines. If such a scheme of*  
*universal latitude be defensible, upon rational prin-*  
*ciples ; I think no scheme in the world need despair*  
*of it.*

HE adds—“ I hope to die in full friendship  
 “ with them, and to be happy with them as my  
 “ companions in a better state<sup>e</sup>.”—I am as willing  
 and desirous to die, yea and to live too, in cha-  
 rity with them, as Mr. *Chandler*. I see no reason  
 why difference of opinions, supposing men only  
 to be honest and sincere in them, however mista-  
 ken, should be looked upon as any sufficient cause  
 of enmity, anger, malice, or persecution : And  
 whatever their errors be in point of faith ; pro-  
 vided only that their examination has been conscien-  
 tious and sincere, with a real desire to embrace  
 the truth, and according to the best of their several  
 judgments and capacities, their several situations,  
 and means of knowledge afforded them ; I hope to  
 be happy with them in a better state ; being well  
 assured, that an infinitely benevolent and merciful  
 Being, will make all reasonable *allowances* for the  
*weakness and fallibility of human wisdom ; allow-*  
*ances, which every man ought in charity to expect*  
 will



will be granted to the errors of others, which he has so much occasion to hope for in regard to his own. I am seriously convinced, that the longer we live, and the farther we examine into things; the more reason we shall find for mutual charity. The more true knowledge we acquire, serves but to shew us our ignorance the plainer; and when we come seriously, and dispassionately to search into things, we find so many difficulties attending what we before perhaps looked upon to be very plain; that it should teach us modesty and humility in respect to our own opinions, and charity and mutual forbearance in regard to the opinions of others—These are truly my sentiments, not only, as Mr. *Chandler* says, in regard of “all denominations or party of *Christians*,” but in regard of *all mankind*, who sincerely and conscientiously differ in their faith or opinions.

BUT all this while, the debate between us stands just where it did.—The question is, not, with whom we may hope to *live and die in charity*, and to be *happy in a better state*; but, whom we are to *admit to the office of Public Teachers*, in the *visible Church*. These are two very different questions.—If any one holds That to be scripture doctrine, which I believe not to be so; or *vice versa*; though I suppose him in error, yet his honesty and sincerity (if he have really those qualifications) will justify me in *living in charity with him*, and in *hoping that he may be happy in a better state*: But if I am to *examine* such a person for the *office of a Public Teacher in the visible church*; I cannot admit him to that office; Because That would either be acknowledging that he held the true Scripture-faith, when, by supposition, I really believe the contrary; or else giving him licence and authority to spread and propagate doctrines, as Scripture-doctrines, which I believe not to be so;  
which

which would be acting inconsistently with my *office* and *duty*, and introducing confusion into the Christian Church. For, if *holding the faith of Scripture*, be a *necessary qualification* for a *Public Teacher*; and if it be my *office* to *examine whether* the person have *that qualification* or not; This necessarily supposes, that *I am to judge whether he has it or not*; which again supposes, that *I am to determine*, according to what appears to me to be the true Scripture-doctrine. If therefore I find, that he does *not* hold *That for Scripture-doctrine*, which I do, or *vice versa*; I must determine that he has *not* the *qualification* required; and therefore, though I may be contented to *live and die in charity with him*, and may *hope that God will make allowances for human weakness and ignorance*, and that his *honesty and sincerity* may be pleaded in excuse for his *errors*, supposing them so to be; yet, so long as I believe them *to be errors*, I cannot admit him to the office of a *Public Teacher*, without a violation of the rules of *reason, duty, and conscience*. My *charity* for him still remains the same: But I must have some *charity for myself* also; and not do, what I think my *reason, duty and conscience* oblige me *not* to do.—I leave *his conscience* and private judgment free; let him leave *mine* so too; which tell me, that I *ought not to admit*, as a *Public Teacher*, one who will teach doctrines for scripture-doctrines, which I believe *not to be so*, but contrary to the *true faith* of Scripture.—Every man who has a *trust* or an *office* committed to him, is to discharge it according to his *judgment and conscience*, not excepting, I suppose, Church-Governors. A great cry is made for the *freedom of private judgment*, for *conscience and christian liberty*; But it is all, it seems, to be on *one side* only; as if the *Church of England* had not an *equal right* to these, with the *Dissenters*.—If Mr. *Candler* therefore would but allow to *others*, what he demands for *himself*



*himself and brethren*, the controversy would appear upon a more *equitable foot*.—I know the *dernier resort* of Mr. *Candler* in this, as in former cases, will be (for indeed there is nothing else left for him to say) that it is neither our office nor our duty, to examine, or judge any farther, than *Scripture-words*—But This is a plea that has been shewn, and will be farther shewn as we go on, to be so indefensible; and even ridiculous; that whenever, in the course of any argument, I shall have driven him to this resource, I shall look upon it as *absolutely confuted*—

MR. *Candler* objects, that if the Apostle's direction authorizes each particular Church, to admit none but those who hold what each of those Churches hold to be Scripture-faith; it would be an apostolical direction to admit none but *Lutherans, Greeks, Calvinists, Kirkmen, Episcopalians, or Papists*—This I have replied to; But he adds—“or those who hold the *monstrous jumble* of all “these contradictory opinions<sup>f</sup>.”—Surely Mr. *Candler* has here again *forgot himself*, and has mistaken his own scheme for mine—The scheme he is pleading for, would indeed admit those who hold the *monstrous jumble* of every heresy and false doctrine, that has ever been fathered upon Scripture; But, by what invention Mr. *Candler* can contrive, to fix any thing of this nature upon me, I own requires a better head than mine to comprehend—I never heard of any one Church yet, which acknowledged, as the doctrine of their Church, the *monstrous jumble* he talks of; though perhaps we may in time, and are likely enough so to do, if Mr. *Candler's* scheme should come to maturity.

BUT is there not a little inconsistency here, in my friend's reasoning?—He objects to my scheme, that, according to That, the Apostle's direction, is

<sup>f</sup> Case of Subscription, p. 43.



is a direction to admit none but *Lutherans, Greeks, &c.* into their respective Churches ; or, those who hold the *monstrous jumble* of all these—What ! object to my scheme for being *too narrow*, and *too broad* at the same time ? — If it be *comprehensive* enough, to take in those who hold the *monstrous jumble* of all these (though, I must own, I don't see how ; ) why then does he find fault with it, as admitting none but *Lutherans, Greeks, &c.* into *each Church respectively* ? And if, on the contrary, it be true, that it admits *none* but *Lutherans, Greeks &c.* into *each Church respectively* ; why then does he object, that it admits the *monstrous jumble* of all these together ?—

AGAIN—why does he object to my scheme, on account of its *latitude*, as admitting those who hold the *monstrous jumble* he mentions ; when, according to his own, a *much more monstrous jumble* still must inevitably enter — *All*, who receive the *mere words* of Scripture, whom Mr. *Chandler* expressly declares he will “ embrace as brethren, “ communicate with them, and willingly receive “ into the ministry ; ” and this he “ declares “ without exception of any denomination, or party “ of Christians whatsoever, or whatever be the “ external disadvantages they are under, or op- “ probrious names that are given them.” \* Surely this is opening the door for a *monstrous jumble indeed* !—Yet this is the gentleman, who, in the very *tail* of these *inconsistences*, to shew that his *breeding* is of the same size with his *reasoning*, complements me with a *scrap of his latin*,—*naviget Anticyram* — in return for which, I might send him to the same Author for *two more*, and leave him to apply them as he sees proper — But I shall  
I only

\* Case of Subscript. p. 40.

‡ Nescio an Anticyram ratio illi destinet omnem,

—tribus Anticyris caput insanabile—

Hor. serm. L. 2. Ecl. 3. and De Art. Poet.

only advise him, to avoid such *inconsistences* and *contradictions* for the future ; if he would have his performances have any *reputation* for *accuracy* or *reasoning* ; or for any thing more, than a *loose, declamatory, railing accusation*.

THE admitting a *jumble* of all sorts of *doctrines* and *opinions* is, I admit, an objection to any scheme ; and 'tis for that reason I condemn Mr. *Chandler's*, as tending directly to introduce this confusion—*Mine*, he says (for that I suppose, of the *two contradictory charges*, is what he will chuse to stand by) will admit none but *Lutherans, Greeks, Calvinists, Kirkmen, Episcopalians, or Papists*, into each respective Church — The difference is, that *his* would admit *them*, and a *hundred more*, altogether into one and the same Church : And is it at all better, to have a variety of false and inconsistent doctrines in a Church, taught at random, than one, supposing it such ? In the latter situation indeed, the true scripture doctrine will not be taught : But will the case be much better in the former ? where the number of *false* doctrines being *infinite*, and the *truth*, under each article being but *one* ; I leave Mr. *Chandler* to amuse himself with the calculation, what are the odds that the *one true* Scripture faith *prevails*, under such a *scheme*.

HE says, that “ without this latitude of principle, he can see no possible end to the divisions of the Church ” ; ” as if, *joining a crowd of people together*, would be *uniting Christians*, properly so called.— Does Mr. *Chandler* think, that shutting a company of *Lutherans, Calvinists, Papists, Socinians, Antinomians*, into *Westminster-Abbey*, and bidding them there go and preach, each man his *respective doctrines*, as *scripture-faith* ; does he



he think that this *latitude of principle* would put an end to their *divisions* ? — Does not every man of common sense see the contrary ? that it would be *authorizing them to keep up those divisions* ? — I suppose he thinks, that the permission of this *latitude of principle*, would prevent them from *falling out* : But I think the contrary would be much more likely ; the nearer such a *rabble of teachers* were got together, the greater danger would there be of their *quarelling* ; and, instead of *really uniting*, it would be ten to one but they *fell to loggerheads*. — Yet, “ without this *latitude of* “ *principle* (says Mr. *Candler*) I can see no end to “ the divisions of the Church.” — Surely he cannot say this gravely ! — I don’t know Mr. *Candler*’s private character ; But I begin almost to suspect him for a *Wag*, and that he is only *bantering* us all this while. — Without a *latitude of principle*, I can see no end of *divisions* — *i. e.* the best way to prevent *divisions*, is to admit *as many divisions as possible*. — In order to promote *union*, get as many *differing* people together as you can ; and, that you may have but *one true* system of scripture faith taught in the Church ; open the door, and if that is not wide enough, pull down the walls, and let in a *legion*.

*Secondly.* As another *Apostolical direction*, to the Governors of the Church in particular, expressly relating to the admission of persons to the ministry ; I argued from 1 *Tim.* iii. 2. where one qualification, which St. *Paul* directs *Timothy* to have regard to in the ordination of a *Bishop*, is, that he should be *διδάσκων*, *skilful to teach*, well *instructed* in the true doctrine ; from whence I infer’d, that “ *Timothy* must have thereby authority given him to *inquire* and *examine* (because “ he could not use any other human means to “ know) whether he had this qualification or not.



“ And since *St. Paul* would not have esteemed  
 “ any one to have been *διδάκκος*, *well instructed*  
 “ in the doctrine of the Gospel, who held do-  
 “ctrines *contrary to* That of the Apostles ; This  
 “ is another Apostolical direction to ordain none  
 “ to the office of a *Bishop*, but such who hold  
 “ the apostolic doctrine, that is, the doctrine of  
 “ the Church<sup>i</sup>” — Mr. *Chandler* asks, “ will  
 “ this gentleman seriously affirm, in the face of  
 “ the world, that the faith of every particular  
 “ Church, into which the candidates for the mi-  
 “ nistry come to be admitted as Public Teachers,  
 “ is the apostolick doctrine<sup>k</sup> ? ” — I reply, that an  
 apostolic direction to the Governors of the Church,  
 to admit none to the office of the ministry, but  
 those who hold the *apostolic doctrine* ; is, *con-*  
*sequentially*, and *interpretatively*, an apostolical di-  
 rection to admit none to that office, but those who  
 hold That which, to those whose office it is to  
 examine, *appears to be*, according to the best of  
 their judgment and conscience, the apostolic doc-  
 trine : And this I will *seriously affirm*, because I  
 can *seriously prove* it too : And if I prove *this*, I  
 prove all that I have asserted, or that is contend-  
 ed for. All mistakes in the *application*, flowing  
 from *human fallibility*, which are alike incident to  
 all human authority, invalidate not the *authority*  
*itself*.

AGAIN — I observed, that “ one qualification  
 “ required in the *Deacons*, is, that they be such as  
 “ hold the mystery of the faith. *1 Tim. iii. 9.*  
 and that *St. Paul* directs *Timothy*, in so many  
 “ words, to *try* and *examine* them whether they  
 “ had it or not. Let these (says he) also first  
 “ *δοκιμαζέσθωσαν*, be proved, tried, or examined (or  
 “ if

<sup>i</sup> Church of England vind. p. 39.

<sup>k</sup> Case of Subscription, p. 46.

“ if it be rather thought to signify *approved*, it  
 “ will still *presuppose* all the former) *then, εἴτε,*  
 “ not before, let them use the office of a *Deacon*,  
 “ if they be found *blameless*, i. e. found in their  
 “ *faith* and *morals*, not otherwise. And, as one  
 “ qualification required in *Deacons*, was, *to hold*  
 “ *the mystery of the faith*; it is plain, in particu-  
 “ lar, that *Timothy* was impower’d here to exa-  
 “ mine, and inquire into their *faith*<sup>1</sup>. — “ I,  
 “ on the contrary (says Mr. *Chandler*) think ’tis  
 “ plain, from the whole context, that the proof  
 “ or examination here spoken of relates to their  
 “ *Morals*, and not to their *faith*<sup>m</sup>: that is,  
 though St. *Paul* has *expressly* directed, that they  
 should be such as *hold the mystery of the faith*, and  
 that they should be *proved* or *examined*; yet Mr.  
*Chandler*, it seems, *thinks, on the contrary*, that this  
 examination or tryal, relates *not* to their holding  
 the mystery of the *faith*. Why? Because it is said  
*also*, that they must be found *blameless*; and that  
 they must hold this mystery of the faith, *in a pure*  
*conscience*; and, because that by an examination  
 into their *Morals* it only could be discovered whe-  
 ther they had this *pure conscience*<sup>n</sup> — What! does  
 it follow that, because they *are* to be examined  
 whether they hold the *Mystery of the faith* in a *pure*  
*conscience*; therefore they are to be examined as  
 to the purity of their *conscience only*, and *not* to  
 the *Mystery of the faith*, though *both* are equally  
*mention’d* by the Apostle? The examination was  
 to be, whether they *held the mystery of the faith*,  
 in a *pure conscience*: But could it be discovered  
 whether they held the *mystery of the faith* at all, by  
 examining *only* whether they had a *pure conscience*,  
 without

<sup>1</sup> Church of England vind. p. 40. 1 Tim. iii. 10.

<sup>m</sup> Case of Subscription, p. 47.

<sup>n</sup> Vid. Case of Subscription, p. 47.



without examining also whether they held the *mystery of the faith*, as Mr. Chandler asserts?—"The examination relates to their *Morals*, and not to their faith."—The truth is, the examination here enjoined relates both to their *faith* and *morals*, as I had stated it; and which I believe nobody ever doubted of before.—But this is a specimen of Mr. Chandler in his *critical capacity*.

BUT now at last, having nibbled a little at this text, he tells me (as he did once before upon a like occasion) that *he will not dispute this*.—"Let the examination (says he) refer to their *faith*, as well as *practice*, what will follow?" Why, it will follow, as I argued, that "since St. Paul would not have looked upon such to *hold the mystery of the faith*, who held a faith different from that which he and the other Apostles had taught; therefore this is an apostolical direction to admit none to the office of a *Deacon*, but such who held the faith of the Apostles, *i. e.* the faith of the Church" *i. e.* (quoth Mr. Chandler, with his usual acuteness) "popery in Spain and Italy, lutheranism in Sweden and Denmark, calvinism at Geneva and Scotland, and arianism and socinianism, if ever any Church should happen to believe them"; Which is still only an objection drawn from *accidental events*, arising from the *application* of the Apostle's direction, in fallible men; which being the same in all cases of human authority, prove nothing in the present question.

BUT he says, "he fancies he can make a better inference from my premises."—What is it? Why, that "here is an apostolical direction to admit

o Case of Subscription, p. 47.

p Church of England vind. p. 4c.

q Case of Subscription, p. 47.



“ admit none to the office of a *Deacon*, who hold  
 “ the faith of any particular Church, *if that faith*  
 “ *be contrary to the doctrine of the Apostles*; and  
 “ an Apostolical direction in particular to the  
 “ Governors of the Church, to examine the can-  
 “ didates for the ministry by nothing but *the faith*  
 “ *of the Apostles*; and by *no other kind of test*.  
 “ *whatsoever*” — And so Mr. Chandler thinks he  
 has done the business! But, what if I should ask  
 him, if they are to examine the candidates by *no*  
*other kind of test whatsoever* than the mere words of  
 Scripture (for That is his meaning) how will they  
 know, since *those words* have *different* and *incon-*  
*sistent senses* affixed to them, whether the *faith*  
 which the candidates hold, *be contrary to the doc-*  
*trine of the Apostles or not?* — He says they are  
*not to be admitted*, if it be found that they hold a  
*faith contrary to the doctrine of the Apostles*. This  
 overturns his inference, that the Apostle’s direction,  
 is to examine by *no other kind of test whatsoever*  
 but by the *mere words of Scripture*; to which, all  
 parties, and sects of Christians, will *equally assent*;  
 and therefore here will be no room to *reject any of*  
*them*; and so his *better inference* would prove, that  
 the Apostle had given a *direction to reject*, which  
 could *never be put in practice*; and if Mr. Chan-  
 dler’s method of examination (for he must excuse  
 me from calling it the *Apostle’s*) will not introduce  
 only *Popery* into one Church, *Lutheranism* into  
 another, *Calvinism* into a third, and *Arianism* or  
*Socinianism* into others; it will however, not *acci-*  
*dentally but necessarily*, introduce *Popery*, *Luthe-*  
*ranism*, *Calvinism*, *Arianism*, *Socinianism*, and a  
 tribe of ten thousand other *contradictory doctrines*  
 into *one and the same Church* — in which Mr.  
 Chandler sees no absurdity at all — He asks,  
 “ would

“ would any besides such *acute Divines* as Mr.  
 “ *White*, and his fellow-labourer the *Champion*,  
 “ ever argue, that because Deacons must hold  
 “ the mystery of the faith in Christ, they must  
 “ therefore hold the mysteries of the faith in the  
 “ *Church of Rome* ? ”—— It has been shewn,  
 that neither Mr. *White* nor his fellow-labourer  
 reason in any such manner ; But it has been  
 shewn too, that Mr. *Chandler* (as *acute* a rea-  
 soner as he is) cannot avoid this very consequence.  
 For, if All, *without exception of any denomination or*  
*party of Christians whatsoever*, are to be received  
*into the ministry*, in Mr. *Chandler*’s all-comprehen-  
 sive Church, upon the broad-bottom scheme of  
 examination by assent to the *mere words* of Scri-  
 pture ; and if *Papists*, as well as others, will  
 assent to the *mere words* of Scripture ; the necessa-  
 ry, and unavoidable consequence is, that *Papists*  
 must be admitted among the rest—— And as This  
 will, I suppose, be esteemed to *fill up the measure*  
 of absurdity in his scheme ; so it will, at the same  
 time, be thought to render it *ripe to its ruin* too——  
 not to be prevented, by all the *rotten props* which  
 Mr. *Chandler*, and his fellow-labourer the *Old*  
*Whig*, can drag to its support——And therefore,  
 when, in the same page, he says that *we* “ cor-  
 “ rupt, interpolate, mangle, and pervert these  
 “ Apostolical injunctions, and introduce a rule  
 “ of judging of ministerial qualifications, that may  
 “ be, and in the nature of the thing frequently  
 “ must be, the destruction of Christ’s doctrine,  
 “ and the means of introducing every kind of er-  
 “ ror and heresy into the Christian Church ; ” he  
 should here have recollected himself, and told his  
 friend that he had *forgot himself* again ; and that  
 all



all this is applicable, with much greater truth and propriety, to his *own scheme*.

“ THE rule (he tells us) is certain and evident, “ if men will see it, *viz. their consenting to the “ wholesome words of our Lord Jesus Christ, and the “ doctrine according to godliness, or holding fast the “ form of sound words in faith and love, delivered “ by the Apostle*†”. And this, I suppose, is to be an argument, if Mr. Chandler can get any body to *see it*, that the Apostle’s rule of *examination*, is only to *hold fast* the *mere words* of Scripture ; though the persons examined, when they assent to them, understand them in ever so many *different and contradictory senses* ; that is, that they are to *hold fast* (as they have been made) the *wind* of doctrine only, without inquiring any thing as to the *doctrines themselves contained in those words* ; which is to make the Apostle author of such a rule of examination, as no one, except Mr. Chandler, would look upon to be *any examination at all*.

“ Timothy (he says) had no power and authority to vary from this form of trial<sup>u</sup> ;” *viz.* whether the candidates consent to the *wholesome words of Christ, and the doctrine according to godliness, the form of sound words, &c.* No ; nor is taking the *best method to render it effectual*, and of any use, *varying* from it— To use, in such a case, *Scripture-words* only, when the candidates make use of them in very *different senses*, would really be *varying* from the rule of examining whether they held the *doctrine according to godliness* ; and the true way of keeping to the rule, is to guard against *prevarication* ; by not taking an assent, from the candidates, to *mere words*, instead

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† Case of Subscription, p. 49.

u Case of Subscription, p. 49.



of an explicate assent to the *doctrines* contained in them.

BUT, not to examine by *mere Scripture-words* is, he says, to “ go beyond the standard and test, “ in things of pure revelation \*”—But Scripture, by this method, would be made no *standard* at all. What are *Scripture-words* to be the *standard* of? of *doctrines*? yes, when those words are rightly understood, and some *determinate sense* affixed to them: But, without that, they are no *standard* to *measure* any thing by, except it be *letters* and *syllables*; any more than a *foot* would be the *standard* for twenty different men to *measure* by, while each man understood it to contain a *different number of inches*; And ’tis *they* “ minister questions “ and strifes of words, which have little or no “ tendency to godliness<sup>y</sup>,” who insist, and contend so much for the *mere words* of Scripture only, without concerning themselves about the *godliness* or the *doctrines* they contain.

Mr. *Chandler* next spends six or seven pages, in endeavouring to prove, that it is *essential* to the Scripture-notion of an *heretic*, in the criminal sense of it, that he be a *corrupt, profligate* man, *openly known* to be such; and that such are the only *Scripture-heretics* which Church-Governors have any authority from *Tit. iii. 10.* to *reject*. — What he says, is very far from *proving* any thing about it — mere random conclusions, from arbitrary premises — “ A heretic “ (says he) is one who voluntarily separates from “ the Church, &c. and who holds opinions different from, and repugnant to the Christian “ faith.” — very well — But now he runs away too fast — “ And as such a separation from the “ Christian Church must be the effect of some “ very

\* Case of Subscription, p. 49.

<sup>y</sup> Case of Subscription, p. 49.

“ very corrupt passions and affections, and to  
 “ promote some very bad purposes and views ;  
 “ hence ’tis *essential* to the notion of a *heretic* in  
 “ Scripture, in the *criminal* sense of it, that he be  
 “ a *corrupt, profligate, wicked man, openly known* to  
 “ be such ; separating from the Church, and spread-  
 “ ing his own wicked principles, the better to  
 “ promote and carry on his selfish, base, and evil  
 “ intentions <sup>2</sup>.”—Hence ’tis *essential* to the notion  
 of an heretic, &c. *Whence* does all this ap-  
 pear to be *essential* ?—Why, because Mr. *Chandler*  
 has taken upon him to *assert*, without offering at  
 any kind of *proof*, that every one who separates  
 from the Church, and holds opinions repugnant  
 to the Christian faith, *must* do this from some *very*  
*corrupt passions and affections*, and to promote some  
 very bad purposes and views, i. e. *knowing them*  
*to be such* : For Mr. *Chandler* says, he must be  
 such an one as is *self-condemned*, which he explains  
 to be, “ condemned by his *own conscience*, as eve-  
 “ ry *bad man* is, who ever gives himself leave to  
 “ reflect ; *conscious to himself* that he acts *contrary*  
 “ to his *obligations* and duty <sup>2</sup>”.—But is all this  
 self-evident, or to be taken upon Mr. *Chandler*’s  
 word ? And is his *extensive Charity* at last *contract-*  
*ed* into these *narrow principles* ?—I assure him, my  
 notions of men and things are not so *confined*—  
 For I must own, that I cannot conceive the im-  
 possibility that a man may, through *mistake* and  
*misunderstanding* scripture, or through the *fallibility*  
 and *weakness* of *human reason*, be led to hold opi-  
 nions which may in reality, either immediately,  
 or consequentially, be repugnant to the true Chri-  
 stian faith.—But this, which *may* be the effect  
 merely of the *fallibility* of *human reason*, Mr. *Chand-*

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<sup>2</sup> Case of Subscription, p. 51.

<sup>2</sup> Case of Subscription, p. 51.

ler affirms *must* be the effect of *corrupt passions* and *affections* ; and hence 'tis essential to an heretic to be a *selfish, base, corrupt, profligate* man—I give this only as a specimen of Mr. *Candler's* manner of *reasoning*.—As to the quæstion, concerning the *Scripture-notion* of an *heretic*, and *who are such*, in respect to the purposes of *Church-discipline* ; 'tis an old story. The controversy was exhausted some years since, between Dr. *Stebbing* and Mr. *Foster* ; when, after the matter had been fully and thoroughly debated in six or seven pamphlets, for near *two years* together ; Dr. *Stebbing* prosecuting the subject with learning and judgment, as long as there was any thing of *consequence* remaining to be said, sufficient for a *fourpenny pamphlet* ; and Mr. *Foster*, when *he could say nothing*, resolving (as is commonly the case) to *have the last word*, was at length driven into a *news-paper*, and made his *exit* on *Thursday*, the *17th day of March*, *one thousand seven hundred and thirty six*, in the *Old Whig*—the *common-shore*, into which all the *dirty calumny* from all quarters, against the Church and Clergy, for some time, disembogued itself. — I shall therefore trouble the reader with nothing farther on this head, but think it sufficient to refer.

Now, from these *general apostolical directions* ; to *commit the doctrine* to such men only who were *well instructed*, were *fit, skilful*, and *duly qualified* to *teach the true Christian doctrine* ; to *search, inquire*, and *avoid* those who *cause divisions and offences contrary to the true doctrine* ; to *prove, try*, and *examine* the *candidates for the ministry*, whether they *held the mystery of the faith* ; my argument proceeded, that “ therefore, though the Apostles  
 “ have not said in so many words, that the Go-  
 “ vernors of the Church shall require subscription  
 “ to a set of explanatory articles ; yet we have  
 “ from the Apostles, notwithstanding, sufficient  
 “ autho-



“ authority for such practice. For the order to  
 “ examine, and prove, is *general*, and the *means*  
 “ left, as they always must be, to the *discretion* of  
 “ those who are to *exercise* such authority ; since  
 “ the *means* and methods of discovering who are  
 “ sound in the faith, and who are not so, must  
 “ alter as *times* and *circumstances* alter, as heresies  
 “ are *fewer* or more *numerous*, as the cunning  
 “ craft of men makes it *proportionably* more or less  
 “ difficult to *discover* their *real sentiments* <sup>b</sup>”. —

One would think there is nothing in this reasoning, but what is agreeable to sense and truth ; yet Mr. *Candler* thinks it sufficient to pass it off in that *easy manner*, that “ the only argument I  
 “ attempt to produce for this authority, is, that  
 “ because the Apostles command *one* thing, they  
 “ have given us authority to do *another* <sup>c</sup>”. But I shall not part with him so : For it is true, and a good argument in a thousand instances, that a command to do *one thing*, may include an authority to do *another*. — Does not a command to do *any thing* where the *means* are left *undetermined*, or *not expressed* (whether they are, or are not so in the present case, is another question, and will presently come under examination) include an *authority* to make use of the *best means* to execute that command ? But he would have the reader understand, by *another*, something *inconsistent with*, or *contradictory* to the *one* thing commanded : But then, besides that he is fallaciously *playing upon words*, his assertion will not be *true*, viz. “ that  
 “ the argument I use, to prove the apostolical  
 “ authority in the present case, is, that *because the*  
 “ *Apostles have commanded one thing, they have*  
 “ *given authority to do another* :” For, the *other* thing will

<sup>b</sup> Church of England vind. p. 41.

<sup>c</sup> Case of Subscription, p. 58.

will appear, in the course of this debate, to be only the *particular means* of performing the *thing commanded in general*, to the *best advantage*; and therefore, unless he can prove (which we shall find he cannot) that these *means* are *inconsistent with*, or *contrary to* the *general command*, he will say nothing. If, on the contrary, it shall appear, that an explanatory inquiry is not only the *best*, but the *necessary means* of performing these *general commands*, to any purpose at all; then my argument, for the apostolical authority claimed, is not to be overturned by better arguments than Mr. *Chandler* has brought against it.

Now then let us attend to Mr. *Chandler's* judgment, which, he says, he *must be excused if he passes on this part of the controversy, and affirms* (which, generally speaking, is all the *reason* he will afford us) “ that Christ and his Apostles have given, “ neither in express terms, nor by any fair implication, deduction, or consequence, any power, or *shadow of power*, to the Church, or Governors of it, to try the faith of any persons “ whatsoever by *articles of their own making*, or by “ any other kind of tests and standards of orthodoxy, but the holy Scriptures <sup>d</sup> ” — *Articles of their own making*! another ambiguity! Does he mean articles of *faith* of their own making, such as are not *Scripture-faith*? Who ever contended for examination by *such articles*? Yet this is the only sense in which he will be able to maintain his *affirmation*: For if he means, that no authority can be deduced from Scripture, by any fair implication, or consequence (for those who are commanded to examine the candidates for the ministry, whether they hold the Scripture-doctrine) to examine by articles composed in *words explanatory* of

of *Scripture-words*, when the *use* of such *Scripture-words only* (having had *different and inconsistent senses and meanings* affixed to them) becomes insufficient to *discover* whether the candidates *do or do not* hold the *Scripture-doctrine*, which is what, by supposition, they are to inquire about ; If *this* be the meaning of his *affirmation*, he is a bolder man (not than I thought him, but) than his abilities will justify ; and the proof of the contrary truth has been sufficiently made good.

THUS again he says, that there is no power given to try the faith of any persons whatever  
 “ by any other standards of orthodoxy, but the  
 “ holy Scriptures ; which to all Christians, and  
 “ in all controversies of faith and doctrine, is [are]  
 “ and should be, the sole *authoritative authentic*  
 “ *judge*, by which alone all questions of this na-  
 “ ture should be determined and decided ”.—  
 True : But this does not interfere with the authority contended for—Scripture still remains the *standard of orthodoxy*, the sole *authoritative, authentic judge*, by which all questions of this nature, and by which the doctrines of all explanatory articles themselves, are to be decided.—But how does he make out his consequence ; that *therefore* explanatory articles can in no case be lawfully used ?—Instead of *baranguing*, and *declaiming* upon every topic ; let me see the question *logically, rationally* argued. — Let him prove, by due force of argument, that *if* the Scriptures be, in the last result, the *standard of orthodoxy*, and the only *authoritative, authentic judge* of all matters of faith ; *then and therefore*, the Governors of the Church, who are commanded to try and examine the candidates for the ministry, are obliged (as a *necessary consequence* from *this proposition*, viz. that *Scripture*

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is the standard of orthodoxy, the sole authoritative judge in matters of faith) to make this tryal solely, and merely by the words of Scripture; when, by having had different senses affixed to them, it is become impossible to discover, by the use of these Scripture-words only, whether the candidates hold the Scripture-doctrine. — When he has fairly proved this consequence, from those premises, he will then have a right to call what he has given us, an argument; which, 'till then, I must be excused if I pass my judgment upon it, and call it only a little popular preaching, and a consequence of his own making.

BUT (says he) “ the most certain inference from “ hence, is” — from whence? from Scripture being the sole authoritative, authentic judge in matters of faith. Well; what is the most certain inference from hence? Why, “ that as to what this “ rule hath left undecided, every Christian should “ be left to his own sense, and the peaceable possession of his private sentiments; and that none “ have any right herein to dictate to his conscience, or make any authoritative decision for “ him <sup>f</sup>”. — And this most certain inference, might most certainly as well have been kept to himself, for any good it does in the controversy between him and me. — As to what Scripture has left undecided, I am ready to agree with him, that every Christian should be left to his own sense, and the peaceable possession of his private sentiments.

BUT give me leave to ask, how we are to determine when Scripture has, and when it has not, left a doctrine undecided? This depends upon men's agreeing upon the one, only, true, and genuine sense of Scripture-words. In such cases, where there is this agreement, there will be no occasion  
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<sup>f</sup> Case of Subscription, p. 53.

for any contention about a right of *private judgment*, and the *peaceable possession* of our *private sentiments*; because every man's *private sentiments* will be *the same*, and the same with the *public sentiments*; and no room for any one's *peaceable possession* to be disturbed: But if, in many cases, different sects and parties of Christians, have contended for their respective different and inconsistent senses, and meanings of Scripture-words; I doubt we shall not find it so easy to agree about what Scripture, in such cases, *has*, or *has not*, left *undecided*; which yet Mr. *Chandler* takes here for granted to be, in all instances, a *well known thing*.—Have not I as much a right to say of a doctrine, that Scripture *has not* left it undecided; as Mr. *Chandler* has to say, that Scripture *has* left it so? And yet, 'till this *previous question* be determined, we are but where we were; and Mr. *Chandler's most certain inference*, that “ as to what Scripture has “ left undecided, every Christian should be left “ to his *own sense* ;” though very true, will be of no use in practice.

BUT, as for myself, I will readily admit more than Mr. *Chandler*, by his restrictive clause, requires: For, supposing Scripture to have really left *nothing undecided*; I shall never contend, that, as to matters of faith, any man's *conscience* should be *dictated to*, any *authoritative decision* made for him, in cases where he is not satisfied that Scripture *has decided* the matter, or may think it has decided for him. Every man ought to be left, in such cases, in the *peaceable possession* of his *conscience*, and *private sentiments*.—The *right of private judgment*, sincerely and conscientiously used, I would, as strenuously as Mr. *Chandler*, maintain against all unjust imposition, or opposition, *from whatever quarter it may come*.—But, in the present case of examining the candidates for the ministry by *expla-*

*natory articles, I really cannot find out any dictating to their conscience, any authoritative decision made for them; or that they are not still left in the peaceable possession of their private sentiments—The authoritative decision in explanatory articles, is only as to the faith and opinions of the Church—To the candidates, they are only a test, or inquiry to discover what their private sentiments are; what decision they have already made for themselves; and whoever claim a right to be admitted as Public Teachers, without making such a discovery, i. e. a right to teach publicly whatever doctrines and opinions they please, as Scripture-doctrine, tho' ever so contradictory to the doctrines of that Church into which they claim such admission; they are the men who thus intrude upon the liberty of that Church and society of Christians; demand a right of disturbing them in the peaceable possession of their sentiments; dictate to their conscience whom they ought to admit to, and whom reject from the office of Public Teachers; and make an arbitrary decision for them, how they shall interpret Scripture, and understand the apostolical injunctions.*

I SHALL therefore take the liberty here of telling Mr. Chandler, what I before told the *old whig*, that he ought to know, that, as every man's own judgment and conscience, is to him the rule of his own faith and conduct, in the due discharge of any office and trust committed to him; so the judgment and conscience of the Church, and Governors therein, are to *them* the rule of their own faith and conduct, in the like discharge of their trusts; that the Governors therefore in every division of the Christian Church, to whom the important trust is committed of ordaining Public Teachers in it, must conduct themselves, in the discharge of this trust, by the rule of their own judgment and conscience; which is, and ought to be allowed the rule to them,



as well as to Mr. *Candler*, and the old *whig*.<sup>s</sup> These gentlemen therefore, are *themselves* guilty of the *very crime* of which *they accuse the Church*. They are *invading the liberty* of a *whole body*; *imposing their schemes of government* upon it; demanding them to deliver up their judgment and their conscience to *their direction*; and, while loudly pleading for their *own freedom*, are for *taking others by the throat*, and *fettering* them at discretion.

“ If (says Mr. *Candler*) the Clergy’s *explanatory articles* of faith, and the enforcing subscriptions to them had been a more proper test, than the words and doctrine of Scripture itself, we should have had plain directions on this head to *Timothy* and *Titus*, amongst the other advices that the Apostle gave them; and he would not have left a matter of such consequence merely to the determinations of *human prudence*, &c.<sup>h</sup>” — Will he venture to stand by this kind of argument? — that the *particular means* of performing all the *apostolical directions*, are *always specified* in Scripture? — If he will, I may turn his own artillery upon him; and, upon the credit of this argument (as far as it will go) may tell him, that if always keeping to the *mere words* of Scripture only, in all times and circumstances of the Church, though *those words* should be made use of in very *different* and *contradictory senses*, was the *sole and invariable method* intended by the *Apostles* for *examining the candidates for the ministry* (as Mr. *Candler* pretends it was) then we should have had *this method* particularly and explicitly *specified* to *Timothy* and *Titus*. — But This is really descending so low, to the *very dregs* of reasoning, that I shall leave Mr. *Candler* in the *peaceable possession* of this

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*private*

<sup>s</sup> *Vid.* Church of England vindicated, p. 13.

<sup>h</sup> Case of Subscription, p. 59.

*private sentiment.*—But I cannot help just pointing out to the reader, once for all, Mr. *Chandler's* jumbling together here, as in other places, *Scripture-words* and *Scripture-doctrine*; as if, because *Scripture-doctrine* is the *test of faith*, therefore the *use of Scripture-words* only must always be so too; and his charging the church with *enforcing* subscription, and yet calling it a *test*, which nothing *enforced* can ever be; and therefore shews, that, as it really is offered as a *test*, it cannot be *enforced*—I really wish Mr. *Chandler* would learn a little to *separate his Ideas*; he would come much better prepared for controversy, and would have this farther advantage by it, that they would appear to be *more in number*, than at present they seem to be.

FROM the *general apostolical directions* I farther argued, that, “since these are all *general rules* which are *ordered to be observed by the Church*, and the *particular methods* of doing this left *undetermined*; and since it is yet *necessary* that they *should be determined*, in order to obtain the end which the Apostles designed; it follows, that there is *authority in the Church* to determine such *methods*<sup>i</sup>.” To this Mr. *Chandler* roundly answers, that “the *assertion itself*, that the *particular methods* of doing this are left *undetermined*, is *absolutely groundless*; and I am sorry (says he) Mr. *White* and his fellow labourer are so ill acquainted with their Bibles, as to venture to affirm any such thing<sup>k</sup>.”—To pass by ill manners with the contempt it deserves, let us hear how he makes this out.

“My *New Testament*.”—Aye, let us see what Mr. *Chandler's New Testament* says—Why, “my *New Testament* most certainly and expressly determines  
“ the

<sup>i</sup> Church of England vindicated, p. 34.

<sup>k</sup> Case of Subscription, p. 61.

“ the rule of tryal, and lays one down of perpe-  
 “ tual obligation in the Christian Church, that is  
 “ to *superfede* all other rules and forms what-  
 “ ever ;” and this rule is—you shall see what—  
 “ *search the Scriptures. These are they which*  
 “ *testify of me*, was the language of One, who  
 “ should best know the properest method of deter-  
 “ mining all questions relating to his own person  
 “ and doctrine<sup>1</sup>.” Mr. Chandler is a little un-  
 lucky here, in citing these words as the *properest*  
*method of determining all quæstions relating to Christ’s*  
*person and doctrine*. He should have recollected,  
 that this direction to *search the Scriptures* (*John v.*  
*39.*) though laid down in the *New Testament*, re-  
 lates to the Scriptures of the *Old Testament* ; and  
 it was very proper for our Lord to send the *Jews*,  
 who believed not on him, to the *Old Testament*,  
 whose *divine authority* they acknowledged ; as  
 what testified of him : But surely, the Scriptures of  
 the *Old Testament* are not now the *properest method*  
 of determining all quæstions relating to *Christ’s*  
*person and doctrine* : yet, according to Mr. Chan-  
 dler’s representation of the matter, our Lord sends  
 all Christians now, to the Scriptures of the *Old*  
*Testament* as the *properest method* of determining all  
 quæstions relating to *his person and doctrine*.—I say  
 all Christians now ; For Mr. Chandler has preclud-  
 ed his retreat, that he meant this as given only to  
 the *Jews* ; by having cited the direction as given here  
 to be of *perpetual obligation* in the *Christian Church*.—  
 If he meant to have the words, *search the Scriptures*,  
 understood in general, to be the *properest method* of  
 determining all quæstions of faith, without regarding  
 the particular meaning of them, as they stand in the  
 place from whence he has cited them ; then I say  
 he was *unlucky*, in happening to cite words which had

<sup>1</sup> Case of Subscription, p. 61.



a *very particular meaning*, when he might have cited to many other *general ones* ; and in representing it as given for a *perpetual rule* in the *Christian Church*, that to search the *Old Testament* is the *properest method* of determining all quæstions about *Christ's person and doctrine*.—This is the *accuracy* of one, who pities *Mr. White* and myself for being *ill acquainted with our Bibles*.—It shews that he *quotes* in the same *random manner* that he *reasons* ; which was all I intended by this remark.

LET us take these words, *search the Scriptures*, as detached from their proper place and occasion, and understand them as a *general direction* relating to *both Testaments*—and what then?—why then, this is the “ *properest method of determining all* “ *questions relating to the person and doctrine of* “ *Christ*.”—Who disputes it? But how does he prove, what he must prove if he proves any thing to the purpose, that this direction, to *search the Scriptures*, is an *exclusive rule superseding* all *explanatory inquiry* in regard to the *candidates for the ministry*?—Does a direction to *search the Scriptures*, as the rule of determining all quæstions of faith and doctrine, prove that an examination by *Scripture-words only*, is *sufficient to discover* whether they hold the *true doctrine contained in those Scriptures*, which we are directed to search into? Suppose the quæstions arise from the *different meanings and senses* in which *Scripture-words* are used ; the determination of *such quæstions* will then depend upon the *true meaning* of those *Scripture-words* : I would therefore desire him to inform me, how a direction to *search the Scriptures*, can be a rule of determining *all quæstions of faith* ; quæstions which arise about the *very meaning* of *Scripture-words* ; if it be such a rule, as *Mr. Chandler* pretends it is, as *excludes and supersedes* all *explanatory inquiry* into the *meaning of those words*?—But These are *inconsistences*.

sistences which, I fancy, will require more *critical art* to reconcile, than Mr. *Candler* appears to be master of.

THE rest of the quotations from Mr. *Candler's New Testament* are much of a piece.—*If ye continue in my word, then are ye my disciples indeed.—He that receiveth not my words hath one that judgeth him<sup>m</sup>*—with more to the same purpose, about *keeping Christ's words, keeping Christ's sayings*, and the like. Upon which he observes, “ If I understand these expressions, and others like them might be mentioned” (aye, five hundred) the meaning of them is; that continuance in the words or *doctrines of Christ, those words which he spoke*, and which he received from his Father, and gave to his disciples, and the receiving and keeping these words, is the true characteristick of a Christian; the only sure method of understanding and knowing *his truth*, of escaping the condemnation of God, and manifesting our affection and duty to Christ: *i. e.* Christ's word is the *only test of truth*, and 'tis the duty and honour of Apostles, Ministers, and all Christians, to abide by and adhere to it<sup>n</sup>.—Does any man deny this? surely Mr. *Candler* cannot mean (though I don't know but he may, for we have had arguments from him of the same size) that the repetition of *the words*, and *the sayings* here, are to stand for a proof that Scripture has enjoined hereby the Governors of the Church, to examine the candidates for the ministry by the *mere words* of Scripture only——And yet, unless the passages he has produced prove this, they prove nothing against me.—The words here, the λόγος, the ἐνμάλα, signify no more than

<sup>m</sup> John viii. 31. xii. 48.

<sup>n</sup> Case of Subscription, p. 62.

than the *doctrines*. *Christ's words*, and *Christ's sayings* here, are *Christ's doctrines*: And because a continuance in the *doctrines* of *Christ*, the *receiving* and *keeping* his *doctrines*, be the *true characteristic* of a *Christian*, and the *only sure method* of *understanding* and *knowing his truth*; Though *Christ's doctrine* be the *only test of truth*, and the *duty and honour* of *Apostles, Ministers, and all Christians*, be to *abide by, and adhere to Christ's doctrine*; By what rule in *Mr. Chandler's logic* does it follow, that *therefore* the use of the *mere words* of *Scripture* by the candidates for the ministry, are sufficient to *discover in what sense they use those words*; and *what doctrine* they understand to be contained in them, when they have been so *differently understood*? And if the use of the *mere words* of *Scripture* will not *discover* this, how then are they *tried, or examined* by them, whether they hold the *doctrine* of *Christ*; which is allowed to be the *qualification necessary* for their *admission*, and concerning which the *tryal* is to be made, if it is to be a *tryal* of any *significancy*?

Of the like force are all his other quotations of *Scripture-texts*; of *consenting to the wholesome words* of *Christ*; of *obeying the pattern of doctrine*; of *preaching no other Gospel*; of *holding fast the form of sound words*, the *good deposit of sound words*, the *faithful-word*, and the like: All which, 'till *Mr. Chandler* has contrived some rule of criticism, to fix down the sense of *holding fast the form of sound words*, to signify that the *Governors of the Church* are hereby limited *so* to hold fast the form of sound words, that, in examining candidates for the office of the ministry, they are never to make use of any *other words* than the *mere words* of *Scripture*, though ever so differently understood—'till *Mr. Chandler* has fairly proved this to be the meaning of *holding fast the form of sound words*, or to be a  
*necessary*



*necessary consequence* from this direction ; he may indeed *repeat* these, and a hundred other passages of Scripture of the like import, and may tell us that *his* New Testament *expressly determines the rule of tryal*—And when he has done, he may repeat too, if he pleases, the *first chapter of Genesis*, which will be just of as much service to him as the other.

BUT let us attend him in the progress of his argument—“ According to these apostolical constitutions, there was a form, *τυπος*, a model, or pattern of doctrine—This model of doctrine was *complete*, from which there was to be no variation—*Timothy* and *Titus* were to adhere to it—The Bishops and Church-Governors were to hold it fast”—To what end? Mr. *Chandler* shall tell you in his own words—“ that by the *sound doctrine* contained in this form, they might effectually *exhort and convince gain-sayers*.”—Well ; and might they not keep to the *sound doctrine*, contained in this form, without always keeping to the *very words* of it? They were to *exhort and convince gain-sayers*, by the *sound doctrine* contained in this form. The *doctrine* was what they were thus enjoined to *hold fast*. This was the *form*, the *τυπος*, the *model* they were to *adhere to*, and from which there was to be *no variation* ; and when Mr. *Chandler* has proved, on the contrary, that the *τυπος* signifies the exact *letters and syllables* of Scripture ; and that these texts injoin, that, in the examination of the candidates for the ministry, there shall be *no variation from these letters and syllables* ; they will then, and not 'till then, be of service to him in the present question—Mr. *Chandler* says, that *Timothy* was to charge others not to *contend about words, as a thing*  
M *profitable*

*profitable for nothing*—This is against him ; For surely *they* most contend about *words*, neglecting the *thing*, who insist so strenuously for the necessity of using Scripture-*words* only, even in cases where the use of them is become *ambiguous* ; not *they* who contend, not about the *mere words*, but about the *sense* and *doctrine* of Scripture—'Tis Mr. *Candler* therefore who falls under the censure of *contending about words* ; and all his arguments, as they center in this, so the reader will find them to be accordingly—*profitable for nothing*. Was *Titus*, or the Bishops he was to ordain, tied up to exhort and convince gain-sayers by the *mere words* of Scripture only ; because they were to *hold fast the faithful word*, and exhort and convince them by *sound doctrine* ? What if they found, that these *gain-sayers*, though they received the *literal form* of doctrine, the *Scripture-words* ; yet rejected the *sound doctrine* really contained in those words ; and so held the *form* without the true *power* of them, the *shadow* without the *substance* ?—How was *Titus*, in this case, or the Bishops, to exhort and convince these *gain-sayers* ? Why, according to Mr. *Candler*, they were only to keep continually repeating the *mere words* of Scripture ; those very words, and *no other*, which yet they knew these *gain-sayers* readily assented to from the very first, and would do so to the very last, without being at all the more *convinced* of the *sound doctrine* contained therein ; 'till they were farther convinced of the *true meaning* and *sense* of those words ; which if Mr. *Candler* can find out the secret of doing, by repeating over only the *same Scripture-words*, and *no other* ; he will shew himself a much greater genius, than at present I take him to be. This is a method of *convincing*, which Mr. *Candler*, 'tis likely, would make use of ; But which, I believe, neither *Titus* nor *St. Paul* ever dream'd of.

BUT

BUT now for a dash of *criticism*—"ὑποτυπωσις,"  
 " (says he) signifies a short, compendious, plain,  
 " and perspicuous summary of things, in opposi-  
 " tion to a prolix and more explicit and particular  
 " account of them, and thus it well answers to  
 " the word *τυπος*, the platform or model of doc-  
 " trine, which was to be the rule and standard,  
 " with which every thing taught in the Christian  
 " Church was to be compared, and by which it  
 " was to be judged of and determined <sup>p.</sup>"—But  
 notwithstanding this ὑποτυπωσις was originally ever  
 so plain and perspicuous, before men had cor-  
 rupted it; yet, when various and contradictory  
 senses and meanings, signifying different and con-  
 tradictory doctrines, have been put upon the  
*words* of this ὑποτυπωσις; it must thereby be ren-  
 dered *uncertain*, in *which* of these senses and doc-  
 trines, any person uses the words of it, while he  
 keeps to the *mere words only*, and refuses all ex-  
 planatory inquiry, as Mr. Chandler advises him to  
 do; for the Governors of the Church, it seems,  
 are never to go beyond the *letters and syllables* of  
 this ὑποτυπωσις; they have authority to examine  
 the candidates for the ministry by *these words only*,  
 and by *no other*; and all this, because "ὑποτυπωσις"  
 " signifies a plain summary of things, by which  
 " every doctrine was to be judged of, and is a  
 " perpetual rule of judging concerning the found-  
 " ness of all men's sentiments in the faith of  
 " Christ <sup>q.</sup>" *i. e.* Because the sound doctrine of  
 Christ, is really contained in certain words, which  
 have had also *unsound* senses, expressive of *unsound*  
 doctrine put upon them; therefore, the use of *those*  
*words alone*, is a *sufficient test*, whether the person  
 who uses *them alone*, holds the *true* or the *false*,  
 the *sound* or the *unsound* doctrine, contained in

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them—

<sup>p</sup> Case of Subscription, p. 65.<sup>q</sup> Ibid. p. 65.



them—Here again are *premises* and *consequences* for you!—But since 'tis a pity that all this learning and criticism, about ὑποτυπώσεις and τυπώσεις, should be thrown away; I shall borrow it of Mr. Chandler for a moment; and observe, that, since this form of sound words, this *model* and *platform* of doctrine, was (as Mr. Chandler says) a *short, compendious summary of things*; it must, from the nature of it, when *corrupted* and *perverted* to make it teach *different* doctrines, not only admit of, but *require* the *more explication*, and render an *explicite inquiry* in what sense the candidates for the ministry understand it, the more necessary. But he goes on still in the *same strain*, repeating over and over the same things, and to as little purpose.—He says, that “ St. Paul has given us an *exceeding particular* rule, about preserving the purity “ of the faith.” And what is it? Why, the old rule, of “ *holding fast the faithful word*.” *i. e.* the *general rule* to do a thing, and the *means how*, and in what *method* it is to be done, are, with Mr. Chandler, *one and the same thing*.—The direction to *hold fast the faithful word*, is the same, and no more, than to *preserve the purity of the faith*; and they are both equally, and no more than, *general rules*: But all this while, *how* is this to be done? *how* are we to *preserve the purity of the faith*? Why, Mr. Chandler tells you, by *holding fast the faithful word*, *i. e.* by *preserving the purity of the faith*: But I must ask him still, *how*, and in *what method*, are we to hold fast the faithful word? Does a *general direction* to *hold fast the faithful word*, limit it to Mr. Chandler's *method* of doing it, by holding fast the *mere words* of Scripture only? If not, then *his means* are not *specified* in this rule; which, as *exceeding particular* as he says it is, is  
not

not half so *exceeding particular*, as *his reasoning* upon it.

BUT it “ expressly determines the method how  
 “ Bishops are to preserve the purity of the faith,  
 “ in opposition to all heretical opposers ”.—An  
 heretic understands the *words* of Scripture in a  
*perverted* sense, and explains them in that sense to  
 the people ; and Mr. *Chandler* is to *oppose* this  
 heretic, and *convince* the people of the contrary  
 doctrine, and *preserve the purity of the faith* —  
 How ? Why, by *holding fast*, and *repeating* to them,  
 the *mere words* of Scripture only, and *no other* ;  
 and I suppose he is as likely to *convince* the peo-  
 ple, as to *oppose* the heretic, by this method, to  
*any purpose*.—If this were all, a *cobler* is as able to  
*oppose an heretic* and *convince the people*, as Mr.  
*Chandler*, if he can but read the Bible.

WE have a great deal more tautology, about  
 the *one faith* which the word of God contains, the  
*words of faith*, the *form of sound words*, the *good*  
*deposit*, and the like “ ” ; from which he argues in  
 the old strain — “ So that the *particular way* to  
 “ maintain the doctrine uncorrupt, is for pastors  
 “ to teach what the Apostle hath taught them,  
 “ what they have learnt *from his words* ” —  
 True ; But does this prove, that these pastors are  
 tied down hereby, to teach it only *in his words* ;  
 without attempting to explain those words ; to  
 set their genuin sense, and the doctrine really  
 contained in them, in its true light ; in opposition  
 to other pastors, who have corrupted and per-  
 verted those words, by false glosses and construc-  
 tions ?

AND now, after more still about the *form of do-*  
*ctrine*, and the *good deposit*, and making himself a  
 little

• Case of Subscription, p. 66.

• Case of Subscription, p. 67.

“ Ibid.

little merry with St. Paul's caution, not to be tossed to and fro by the sleight of men, εν πανουργια προς την μεθοδεian της πλανης, which he elegantly renders *cogging the dice* ; he begins, with great self-complacency, upon a review of his learned labours, to be "*astonished*, how any writers of integrity  
 " and credit can quote all these passages of Scri-  
 " pture, and yet gravely tell the world, that  
 " *these are all general rules*, which are ordered to  
 " be observed by the Church \* " — But I see no reason, from any thing Mr. Chandler's *New Testament* has produced, to induce me to look upon these apostolical directions to be at all more particular and *specifical means*, than I did before. — Whenever Mr. Chandler finds that *there is not any force in his reasoning*, then, *he is astonished* — Now, *I am astonished* whenever I find that there is.

" But every one of them (he says) evidently  
 " and particularly confronts and condemns the  
 " practice" — of what ? Why, " of substituting  
 " the doctrines of men in the room of the doc-  
 " trines of the word of God, of setting up any  
 " other form of sound words, as the test of un-  
 " corruptness in the faith, than what that con-  
 " tains y " . — Does any practice in the Church of  
*England* come under this censure ? Are explanatory articles any farther contended for, than they shall appear to be *warranted by holy Scripture*, and *may be proved thereby* ? — Does not this declaration make a part of their explanatory articles ? — But the quæstion between Mr. Chandler and me (which he industriously obscures) is, not, whether Scripture, that *form of sound words*, be not the *only test of sound doctrine* ; But, whether *it's being so*,  
 proves

\* Case of Subscription, p. 68.

y Case of Subscription, p. 68.



proves that *therefore*, when the *words* of *this test* have been *perverted* to *different* and *contradictory* meanings, have been understood, and made use of, in different senses by different men; whether, in *such circumstances*, an *explanatory examination*, or, the requiring an assent to explanatory articles, be not *necessary*, in order to discover whether the candidates for the ministry hold the one true faith, *contained* in that form of sound words; the necessity of discovering which, immediately follows from the allowed right of *examination* into their *qualifications* for the office of Public Teachers; which has been before shewn. — *This* is the quæstion between Mr. *Chandler* and me; and therefore all his *long harangue*, about the *form of sound words* being the *only test of faith*, is nothing at all to the purpose.

UPON the whole, I now leave it to the reader to determine, whether Mr. *Chandler* has made out the point he undertook to prove, *viz.* that what I call *general, apostolical rules, or directions* to preserve the faith of Christ, and to try and examine the candidates for the ministry; are, on the contrary, *not general* rules, but *particular, and specific means*, and methods of doing this, as *exclusive* of all explanatory inquiries; and in the *mere words* of Scripture only. For *This* is what he must prove, or, the reader is desired to observe, he proves nothing. — The force of all he has said amounts to no more than this; that, to hold fast the *doctrine* of Scripture, is the only *means* to be made use of to preserve the *Scripture-doctrine*; which are identical propositions. — 'Tis undoubtedly true, but proves nothing in the present quæstion; and therefore, after all, my argument still remains good, that these *general rules* and *directions*, are so far from *excluding*, that they *authorize* an *explanatory inquiry*. — And now the reader

is

is enabled to make a judgment, from this and other instances, whether Mr. *White* and myself, or Mr. *Chandler*, are *ill-acquainted with our Bibles*.

I said, that when the Apostle gave rules to the Governors of the Church, no doubt he designed they should “ make use of means proper to this “ end, and did not specify them. — *What then* (says Mr. *Chandler*) *are his rules good for* ? — Less pertness, Sir, and more caution might not have been amiss. — He arraigns the wisdom and prudence of the Apostle, upon supposition that he should not be found to have *specified* the *particular means* and methods, of preserving the purity of faith, and trying the candidates for the ministry, in *all times* and *circumstances* ; such *means* as *exclude all explanatory inquiry*, by the *mere words* of Scripture only ; and says, he would not have done *like all other men of good sense*, if he had not <sup>a</sup>. It would have become him therefore, to have been *very certain*, that he has, or can produce *one* text that will fairly prove this. If he neither has, nor can, his reflection becomes serious. — But his *zeal* against subscription, has *eaten up* his prudence — Peevishness must be vented, at the expence of the *inspired Writers*, and his *bolts* be *shot*, though they *light even upon an Apostle*.

In the progress of my argument, I observed, that “ it would indeed have been impossible for “ the Apostle to have given *particular* rules about “ things of this nature ; Because *they* [the *particular* rules, or *means* of performing the *general* directions of preserving the faith] must “ *change* and *vary*, according to the *variation* of “ *times* and *circumstances* <sup>b</sup> ”. — In answer to which,  
Mr.

<sup>a</sup> Case of Subscription, p. 60.

<sup>a</sup> Case of Subscription, p. 60.

<sup>b</sup> Church of England vind. p. 35.

Mr. *Candler* asks— “ What? was it impossible  
 “ for the Apostle, under the influence of the  
 “ Spirit of God, to deliver the doctrines of  
 “ Christianity in a plain and intelligible manner?  
 “ If not, then it was possible for him to deliver  
 “ as plain a rule, and to specify as certain means  
 “ to preserve these doctrines in their purity<sup>c</sup> ”.  
 That is, was it impossible for the Apostle to deliver the doctrines of Christianity, in so plain and intelligible a manner, as it should not be *ever possible* for any *weak* and *fallible* men to misunderstand, or to *pervert* and put *false senses* upon, the words in which those *doctrines* were delivered?—which is a question I leave him to answer.

THE Scripture may be plain and intelligible enough to *justify providence*, though not plain enough to overcome *spiritual pride*, and *self-conceitedness*; or to *over-rule* the nature of things. — As long as men are *moral*, *fallible Agents*, I apprehend it will always be in *their power* to *pervert*, or may be their *misfortune* to *mistake*, the *sense* of *Scripture-words*. Nothing can be *so plain* (Mr. *Candler* has taught me that) but some men may not understand it, or may *pervert* it to *their own* sense—By what rule then could the Apostle guard against all innovations, all false glosses and misinterpretations of Scripture, and make it impossible for men to use *Scripture-words* in *different* senses? Mr. *Candler* says, by this “ one very obvious  
 “ rule, *viz.* to adhere to these doctrines in the  
 “ plain and intelligible manner the Apostle hath  
 “ delivered them, and try all human opinions by  
 “ them<sup>d</sup> ”. He means, in and by *Scripture-words* only.—What! When every sect and party of Christians, *equally adhere* to *Scripture words*;

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yet

<sup>c</sup> Case of Subscription, p. 69.

<sup>d</sup> Ibid. p. 69, 70.



yet All *differ* as to the *meaning* of them? Will any man then, of common ingenuity, persist in maintaining, that the use of *Scripture-words only*, is a *sufficient means* to *discover* what each of these sects and parties of Christians *mean* by them; or that all human opinions may be tried, or *discovered* to be true or false by *Scripture-words only*; when the *false* as well as the *true*, *equally claim* *Scripture-words* but in *different senses*?—A *Papist* holds *transubstantiation*, and he quotes, and adheres also (I think sufficiently) to *Scripture-words*. How are you to try this *human opinion* by *Scripture words*? I know but one way; and that is, by inquiring whether these *Scripture-words* do *really signify* what he understands by them: But this introduces *explanation*; which is not to be performed by *adhering only* to the *very words*, about the *meaning of which*, the quæstion is.—What then is become of Mr. Chandler's *one very obvious rule* to *try all human opinions by*, and *to preserve the one true Scripture-doctrine*?—unless he means, that by *adhering to Scripture-words*, you preserve the doctrine in *your Bible*; though men use them, and explain them abroad in as many *different senses* as they please.—It would seem strange, that there should be so much difficulty, in making men understand a plain thing. Let any unprejudiced man judge, whether there can in nature be so *idle*, and *ridiculous* a pretence, as that an assent to *Scripture-words only*, is a *sufficient test* that any one holds the one only true *Scripture-Sense* of those words; when those words are used to signify *different things*, and as containing *different doctrines*. The real truth must be, that men *know it is not*, and *therefore* contend so strenuously for the use of it—They would take upon them the office of public teaching, *without discovering* what their faith and opinions are; and therefore plead

plead for *such a test* as they *know cannot discover* them : And this may be a good reason for their plea ; But then, to insist at the same time, in the face of common sense, that it is a *test* of their opinions, is going such lengths, as they ought to be *ashamed* of.

HE asks— “ How doth the variation of times  
 “ and circumstances affect the methods for pre-  
 “ serving the purity of the Christian faith ? ”—  
 I refer him to what I told the *Old Whig*† ; and to what he has obliged me to tell *him*, over and over.—In order to *preserve* the *purity of the Christian faith*, it is proper to take as much care as possible, not to admit any to the office of Public Teachers, but those who will teach the *pure Christian faith*, and not teach and propagate *false and erroneous doctrines* instead of it.—In order to this, it is necessary to *try*, and *examine* those who offer themselves as candidates for that office, *whether they hold the pure Christian faith, or erroneous doctrines*.—To perform this *tryal* by *Scripture-words*, may be sufficient in such cases, and in such times, when and where men are *agreed* about the *true sense of those words*.—In other cases and circumstances, where the many *different and contradictory senses*, put upon *Scripture-words*, have rendered it *uncertain in what sense* any man *uses Scripture words* ; there, an *explanatory inquiry* will become *necessary*, in order to *discover* whether these candidates for the office of Public Teachers, *do or do not hold the true Scripture faith* ; and more or less explanatory, a more or less strict inquiry, as more or less false glosses, and interpretations of *Scripture-words* have gained ground.—This account, I think, is agreeable to truth and reason, and

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suffi-

• Case of Subscription, p. 70.

† Church of *England* vind. p. 35.

sufficient to satisfy any man, *how the variation of times and circumstances may affect the methods for preserving the purity of the Christian faith*—except a *weak* man who *can* not, or an *obstinate* one who *will* not, be satisfied.

It is therefore wholly impertinent to ask such questions as these. — “ Is that faith sufficiently “ explicit and clear <sup>g</sup> ”.—I answer—the words of Scripture having had *different senses* put upon them, it becomes *not clear* in *what sense* any person *uses* such *Scripture-words* ; nor is an assent to *Scripture-words only*, in such cases, *explicite* of any man’s *faith*.

“ PRODUCE it as it is, in its own native simplicity and purity, and it will always prevail “ with honest minds <sup>h</sup> ”.—Mr. *Chandler* has *forgot himself*. We are disputing, not, whether the Christian faith, produced in its native simplicity and purity, be sufficient to shew the truth to honest minds ; But, whether an *assent* to *Scripture words only*, will shew to *others*, whether a person holds the *one true Scripture-doctrine*.—But, to take him in his own way — produce *Scripture-words* (for that is what he contends for) when it is known that they have had *various, different, and inconsistent senses and meanings* affixed to them, and have been accordingly made use of to support *different and inconsistent doctrines* ; produce *Scripture-words* under *such circumstances*, and try in *fact* whether they will *convince all honest minds*, and induce them to agree in the *one true faith* of Scripture.—If this be the case, then no *two* men of *honest minds* would ever *differ* about the *sense of Scripture*.—But is this fact ?

AGAIN—

<sup>g</sup> Case of Subscription, p. 70.

<sup>h</sup> Case of Subscription, p. 70.



AGAIN—“ Is the christian faith obscure and “ intricate <sup>1</sup> ? ”—Yes ; so far as the present quæstion is concerned. Men have made the *use* of mere Scripture-words *insufficient* to *discover* the *faith* of him who *refuses* to give an account of it in *any* but *those words alone*, by the methods above-mention’d.—“ What methods (says Mr. “ Candler) can the Governors of the Church “ take, to render what God hath left obscure, “ more clear and intelligible <sup>k</sup> ? ”—I answer ; by *taking away the obscurity*, and fixing, according to *right reason*, and *true criticism*, according to the best of their judgment and conscience, the *one, only, genuin sense and meaning*, not of *what God hath left obscure*, but of *what man hath made so*.—He may say, if he pleases, that Church-Governors may, by affixing one sense to Scripture-words, affix a false sense — They are indeed fallible ; But still, since the due and conscientious discharge of their office, and the nature of it, make it *necessary* that they should act herein according to the best of their judgment ; their being *fallible* in the *use* of the rule, proves nothing against the *rule itself*—They are answerable for it.

“ PLAIN truth (says he) is the best discoverer “ of every thing that is opposite to it <sup>1</sup> ”—But the quæstion is, *where the plain truth lies*, in *which* of the *several different* interpretations which have been given to Scripture-words.—*Mere words*, without some *meaning* affixed to them, are only *unsensed characters* ; and when *different meanings* have been put upon them, and *equally contended for*, the previous necessary inquiry is, *what is their true sense*, before the *truth* of what is contained in them can be judged of—Plain truth, before it be *found out*, cannot be a *discoverer* of any thing.

“ TRY

<sup>1</sup> Case of Subscription, p. 70. <sup>k</sup> Ibid. p. 70. <sup>1</sup> Ibid. p. 70.

“ TRY heresies and errors (says he) by the  
 “ standard of sound doctrine [*i. e.* by Scripture-  
 “ words only] and their enormity will instantly  
 “ become visible<sup>m</sup>.”—What! when the quæstion  
 is about the *meaning* of the words of this standard,  
 and what the sound doctrine of them is?—

“ WHETHER (says he) there be few heresies  
 “ or many heresies, Socinian, or Arian, or Atha-  
 “ nasian, or Sabellian, or Tritheistic, or Armi-  
 “ nian, or Lutheran, or Calvinistic, or Popish he-  
 “ resies; this single rule is universally applicable  
 “ to them: *Hold fast the Apostle’s form of sound*  
 “ *words* [*i. e.* the mere words of Scripture] their  
 “ dissonancy with this model and form [*i. e.* the  
 “ dissonancy with the mere words of Scripture]  
 “ will instantly appear<sup>n</sup>.”—All which requires  
 no other answer, than that every man knows it to  
 be, in the present circumstances, *directly contrary*  
*to fact and experience.*—How comes it, that all  
 these different doctrines are taught, as Scrip-  
 ture-doctrines; if *producing the mere words* of  
 Scripture are *sufficient* to shew them all in an instant  
 the *dissonancy* of every one that is wrong; and why  
 do not all these men agree, since *all* of them *hold*  
*fast the mere words* of Scripture?—

LET us suppose one of each denomination he  
 has mentioned, a Socinian, an Arian, an Athana-  
 sian, a Sabellian, a Tritheistic, an Arminian, a  
 Lutheran, a Calvinist, and a Papist; All sitting  
 in consult, and debating together concerning their  
*several opinions*, and which of them, or how many  
 of them, are the *true Scripture-doctrine*; when,  
 after many learned arguments on all sides, with-  
 out being able to come to any agreement, out  
 comes Mr. Samuel Chandler, with his New Testa-  
 ment in his hand—“ Gentlemen, says he, what,  
 “ in

“ in the name of common sense, are ye All dis-  
 “ puting about ? The thing is as easy, to be de-  
 “ termined as possible—see here—here is *my New*  
 “ *Testament*, which *most certainly and expressly*  
 “ *determines the rule of tryal.*——Here is the  
 “ *form of sound doctrine*, the *wholesome words* of  
 “ *Christ*, the *good deposit*—Here, only read these  
 “ *mere words*, and they will soon end all your  
 “ differences. These *mere words* alone are the  
 “ *plain truth*, the *best discoverer of every thing that*  
 “ *is opposite to it*—This is the *Τροπικωσις*, the  
 “ *form*, the *model*, the *touchstone*, to try all your se-  
 “ *veral opinions by*—Bring them to the *test* of these  
 “ letters and syllables, there can be *no deception or*  
 “ *imposition*—Hold fast this *form of sound words* ; I  
 “ mean the *mere words* of this form ; and *all will*  
 “ *be safe*—judge all your opinions by these, and  
 “ things will be clear at once ; *the false and the*  
 “ *true will instantly appear* ; and if you are but  
 “ *honest men*, you will agree about ’em pre-  
 “ sently.”—Now I ask any man of plain sense,  
 what would be the event ? Why, in all human  
 probability, the *Socinian*, the *Arian*, the *Albana-*  
*sian*, and the rest of ’em, would rise up, and  
 “ thank Mr. *Chandler* for his *good intentions* ; but  
 “ would let him into the secret, that they All  
 “ knew, as well as he, that there were *certain*  
 “ *words* in the Bible ; that *their New Testament*  
 “ and *his*, were exactly the same ; that they All  
 “ equally assented to this *form of sound words*,  
 “ and were disposed to *hold it as fast* as himself :  
 “ But, that their difficulties and differences, unluc-  
 “ kily, depended upon the *meaning* of those words,  
 “ which had *all their several senses* put upon them ;  
 “ and had equally been alledged, and contended for,  
 “ in support of their *respective opinions* ; and that  
 “ consequently, in order to determine their con-  
 “ troversies, they found it necessary to *do more*  
 “ than



“ than to *hold fast the form* of Scripture-words  
 “ *only*; namely, to inquire after the one true  
 “ *doctrine contained* in those words; and in order  
 “ to this, to examine, debate, and make an *ex-*  
 “ *plicite inquiry*, as far as they were able, and ac-  
 “ cording to the best of their judgment and con-  
 “ science, into the *sense and meaning of those*  
 “ *words*—that it was to this end they were now  
 “ met together; and therefore, that he *might as*  
 “ *well go about his business*, and not interrupt  
 “ them any farther; for that the method he pro-  
 “ posed, of making them *All see instantly* the  
 “ true doctrine, by *adhering* to the mere words of  
 “ his New Testament; when *their* differences  
 “ were about the *meaning* of them, was *idle and*  
 “ *impertinent*”—and, if they laughed at him into  
 the bargain, he might thank himself for his pains.  
 —Though, perhaps, they would think him wor-  
 thy better treatment, when they should be inform-  
 ed, that he had no ill will to any of them; and,  
 to convince them that he had no intention to *ban-*  
*ter* them, since they had assured him that they  
 were all ready to assent to the *form of sound words*,  
 he *desired no more*, and was ready to *make one among*  
*them*, to *embrace them as brethren*, and to *live and*  
*die with them*—nay, to admit every man of them  
 to the office of Public Teachers in *his Church*, and  
 to give them free liberty, licence, and protection,  
 to preach and propagate *all their several opinions*,  
 as should *seem good in their own eyes*; and acknow-  
 ledge their equal right and claim to *Church prefer-*  
*ments and emoluments*—For, whether he sows  
 wheat or tares, *the labourer is worthy of his hire*.

AND now Mr. Chandler advertises the public,  
 that Mr. White and his fellow-labourer the cham-  
 pion, have “ found out a *catholicon*, a *universal*  
 “ *remedy*, a *choice specifick*, mixed up with the bitter  
 “ of certain penalties, and the *sweet of some good*  
 “ *comfortable*

“ comfortable emoluments, equally proper for all  
 “ constitutions, and by which, it *must be confessed*,  
 “ they have wrought sundry very remarkable  
 “ cures<sup>o</sup>.”—I hope he does not mean here to *con-*  
*fess*, that these same good, comfortable emoluments,  
 are what have wrought the remarkable cure upon  
 himself and friends, in the affair of *comprehension*—  
 though it *must be confessed*, it has appeared, in the  
 course of this debate, that they are not wholly *im-*  
*proper* for his constitution.—But after this awkward  
 attempt to be witty (which is not his talent) upon  
 Mr. *White* and the *Champion*; he says, that “ it  
 “ is absurd to tell the world, that particular rules  
 “ must change and vary, according to the varia-  
 “ tion of times and circumstances, when delivered  
 “ by an Apostle, when they themselves have a  
 “ particular rule, which they suit and apply to all  
 “ variations of times and circumstances, and allow  
 “ to be equally proper for one church, as for an-  
 “ other<sup>p</sup>. ” *i. e.* subscription to explanatory arti-  
 cles<sup>q</sup>.—But is this a true, and *honest* representa-  
 tion of the matter? Have I any where said, ei-  
 ther directly or indirectly, that *subscription to ex-*  
*planatory articles* is the *one only* method *equally*  
*proper* to be used in *all churches*, and in *all times*  
*and circumstances*?—No; I *expressly* declared, that  
 I thought a rule proper for *one church*, might not,  
 even at the *same time*, be so for *another*; and that  
 it was for *this very reason*, that the Apostles could  
 not have given *particular rules*, which must thus  
*vary* according to *times and circumstances*<sup>r</sup>; and I  
*expressly limited* this particular method of *subscrip-*  
*tion to explanatory articles*, to such times and cir-  
 cumstances only, when and where the Governors  
 of any Church should judge them to *require* it<sup>s</sup>.—

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Is

<sup>o</sup> Case of Subscription, p 71, 72.

<sup>p</sup> Ibid. 72.      <sup>q</sup> *Vid.* Ibid.

<sup>r</sup> Church of England vindicated, p. 35.      <sup>s</sup> Ibid. p. 41.

Is this *suiting and applying* the rule of *subscription* to all *variations of times and circumstances*? Is this *allowing it to be equally proper for one church as for another*?—'Tis pity that the heat of controversy should make Mr. Chandler forget himself so far, as not to have a little more regard to truth.

He says—"if this particular rule and method be proper to preserve the faith of their articles pure and uncorrupt, then it will follow, that subscribing to any other form is equally necessary and proper for the same end, and that therefore a subscription to the doctrine of Christ and his Apostles, *in the words in which they have delivered them*, will be an equally proper method to preserve their doctrine pure and uncorrupt."—In like manner he had before jumbled together Bishop Burnet's exposition, Pope Pius's Creed, and the Koran of Mahomet; in order to tell us, that explaining the words of scripture by the articles, is the same absurdity, as it would be to explain those articles by bishop Burnet's exposition, Pope Pius's Creed, and the Koran of Mahomet; instead of adhering only to the words of the articles".——The whole is a *rhapsody*, nothing to the purpose: For if we were to examine any man's faith in any articles, where the words of them have been used in different and contradictory senses, and to support different and contradictory doctrines, as contained in those articles, so as to render it impossible to discover, by the use of those words only, what doctrine any one intends to express by them, and to subscribe to in them (which is the case in regard to mere Scripture-words in many instances) a subscription to such articles in those words, will be equally insufficient: so that this argument (such as it is) proves nothing.—He lets us here into a secret

\* Case of Subscription, p. 72.

" Case of Subscription, p. 39.



secret however, that the articles of the Church of England have no more relation to Scripture-doctrine, than Pope Pius his Creed, or the Koran of Mahomet have to the articles; for otherwise, his parallel will be as bad as his argument, and that is bad enough. — How the Koran of Mahomet came in, no one will wonder, who recollects Mr. Chandler's wandering disposition. He who travels to Sweden, and from Sweden to Moscow, from Moscow to Geneva, from Geneva to Scotland, from Scotland to England, and from England to Rome\* (and with as little improvement or advantage to his argument, as most of our modern travellers do to themselves) 'tis no wonder he should take Constantinople in his way.

MR. Chandler now draws towards a conclusion of this chapter; and therefore is resolved to give the reader, before he has done, a cast of his skill at drawing consequences again.

I HAD said, that “all the texts commanding Church-Governors to preserve the faith of Christ whole and entire, are so many warrants for the making use of all the expedients which the nature of the thing requires, or human prudence suggests.” — Observe Mr. Chandler's conclusion from hence — “So that if human prudence suggests such expedients as the nature of the thing doth not require, the Apostle warrants them to make use of them.” — Though I am got so far in the examination of Mr. Chandler's book, this would almost persuade me to throw by my papers, and give myself no farther trouble, with one who argues in such a manner as cancels all claim and pretence to reasoning. — “The Governors of the Church are warranted to make use of all the expedients which the nature of

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“ the

\* Vid. Case of Subscription, p. 42.

† Church of England vindicated, p. 35.

‡ Case of Subscription, p. 74.

“ the thing requires, or human prudence suggests.” Here Mr. *Chandler* makes the word *or* (which he therefore prints in capitals) to be an *exclusive term*, and to signify, that any expedients suggested by human prudence may be used, *though* they be such as the nature of the thing does *not* require.—Would not a plain honest man wonder, how he could *hammer out* such a construction of my words? the plain, obvious sense of which, is no more than that Church-Governors are warranted from Scripture, to make use of such expedients as the nature of the thing requires, or human prudence, from considering and weighing what the nature and circumstances of the thing *do* require, shall suggest to them: And if Mr. *Chandler* can produce any one man, who has ever read that passage, that understood it in the sense he puts upon it; or that will say, the words are *fairly capable* of any such sense; I will then admit that he had *some* reason for this observation—But if the reader shall be of opinion, that Mr. *Chandler* *could not but know*, (when I mentioned *equally* the expedients which the *nature of the thing* should require, or the expedients which *human prudence* should suggest) that the expedients suggested by *human prudence*, were not there meant as *exclusive* of the regard, *at the same time mentioned*, to be had to the *nature of the thing*—If the reader should be of opinion that Mr. *Chandler* *could not but know this*; I leave him to judge of his *conscience*, and of the *solemn appeal* he makes to God, that he has no *intention to deceive or prejudice any one person living*—I told you I had learned from Mr. *Chandler*, that nothing could be *so plain* and intelligible, but that it may still be either misunderstood, or *perverted*.

AND this I suppose will be thought a sufficient reply to the *inventory* he gives in the next page, of  
 “ *imprisonments, confiscations, mutilations, banish-*  
 “ *ments,*

“ *ments, balters, fires, faggots, crusadoes, massacres, inquisitions*”—one would think he had been bred an attorney, and learned to value his papers, as the other does his parchments, according to the number of lines and syllables—But, “ all these (he says) if human prudence should suggest them, would, according to my account, be warranted by the Apostle <sup>a</sup>.” As if, because *such* methods are authorized, as *true human prudence*, upon considering what the nature of the thing really requires, suggests to *wise and sober* men; such methods only as are just, lawful, and necessary; therefore all such *other* methods are authorized, as *human passion*, and a *zeal without knowledge*, shall happen to suggest to *zealots and bigots*; methods which the nature of the thing does *not* require, and which are neither just, lawful, nor necessary, but inhuman, wicked, and detestable.

HE says, “ ’Twould be difficult even for invention itself to give a worse character of the Apostle than this <sup>b</sup>”—Why then did he give it? for the picture is of his *own drawing*; and, as difficult as it was, we see Mr. *Chandler* could compass it. Nothing that I have said will contribute to its *likeness*—’Tis indeed the product of *invention itself*, and that invention is *his own*.

BUT Mr. *Chandler* has not done with St. *Paul* yet. He says, that “ if he thought he deserved this character, *he would have nothing to do with him* <sup>c</sup>.”—I must tell Mr. *Chandler*, that even to mention *that character* and St. *Paul* together, is *indecent*: But, to say that *he would have nothing to do with him*, is a *gust of zeal* that had better have been suppressed. For tho’ it be said only on supposition, that the character he has delineated, would, if St. *Paul* had left it to Church-Governors to make

<sup>a</sup> *Vid.* Case of Subscription, p. 75.

<sup>b</sup> *Ibid.* p. 74.

<sup>c</sup> *Ibid.*



make use of such expedients in the cases above-mentioned as human prudence should suggest, be the character of the Apostle (which is not true) yet, it would, methinks, have become him to have remembered *what company he was in*, and to have observed a *little more modesty and reverence*, when even *speaking of such venerable characters*. — To say of St. Paul, that *he would have nothing to do with him*, is, upon any supposition, much less upon one of *his own invention*, not language to speak in of an *Apostle*—I believe Mr. Chandler's zeal to be as great as he would represent it; and I do not doubt, but he would *separate and dissent*, even from an *Apostle*, if the latter should not think as *he does*—But notwithstanding that, is he so *inveterate* against *all who differ from him*, that he cannot even treat them, though they should be the *inspired writers themselves*, with *decency of language*? — Where is the man of moderation, and extensive charity!—But this, I suppose, is an effect of his *noble and virtuous pride*, in which he *boasts* to have *established himself* <sup>d</sup> — And Mr. White and the *Champion*, may now easily excuse the effects of it to *them*, when even *Martyrs and Apostles* are treated with so much *familiarity*.

BUT he thinks to salve all, by telling us, that St. Paul “ was a wiser, and an honefter man;” which we knew before: But, what he adds, that “ thus to represent his character and doctrine, is “ to do the highest injury to both <sup>e</sup>”, should have been a *caution to himself*; for the *representation* is *his own*, and he alone is therefore answerable for the *injury* thereby *done to both*; as well as for the *indecenty* of telling him, *he would have nothing to do with him*.

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<sup>d</sup> Vid. Case of Subscription, p. 39.

<sup>e</sup> Ibid. p. 75.

HE winds up the chapter with railing at all *Church-Governors*, ancient and modern, “ whose  
 “ prudence and discretion (he says) have been so  
 “ often, and in so many ages, *only* employed to  
 “ *enslave mankind, and aggrandize themselves.*  
 “ Men that have *kindled a fire* in the church;  
 “ and, instead of shepherds and governors, have,  
 “ *as all will allow*, been too frequently the *merciless*  
 “ *destroyers* of the flock of Christ, &c.<sup>f</sup>” —  
 As to all which, I shall only remind him, that  
 he has *forgot himself* again, and *grown warm*; the  
*paroxysm*, I find, is upon him; and therefore it  
 will be best to leave him to *compose himself*, and to  
*grow cool* at his leisure.

I SHALL only remark, that it is observable,  
 whenever these gentlemen *grow warm* against the  
*Church of England*, they presently cry out *Popery*.  
 Thus Mr. *Chandler*, here in the close, tells us,  
 that this “ *iniquitous subscription-scheme* forces us  
 “ into concessions, that justify the expedients that  
 “ *Papists* make use of to oppress the *Protestant* *re-*  
 “ *ligion* and *liberties*; <sup>g</sup>” and, in the like *warm*  
 “ *fit*, he tells us afterwards, that “ the practice  
 “ of subscriptions amongst the divines, came from  
 “ the *Church of Rome*; <sup>h</sup>” and therefore subscrip-  
 tion is *popery*. As if *every* practice in that  
 church, *because there*, must be *popery*. 'Tis for  
 the same reason, I suppose (and I am glad they  
 have no better) that *episcopacy*, *preconceived forms*  
*of prayer*, the *cross in baptism*, and *surplices*, are  
 all *rank popery*. — The *Papists* say the *Lord's Prayer*  
 too—I wonder these gentlemen ever consented to  
 do it, for that reason—It was a saying (I think of  
 King *Charles II<sup>d</sup>*) that a dissenter from the Church  
 of England, was a Protestant, *frightened out of his*  
*wits*;

<sup>f</sup> Case of Subscription, p. 75.

<sup>g</sup> Ibid. p. 76.

<sup>h</sup> Ibid. p. 150.

*wits* ; and indeed the religion of too many seems to be only a kind of *negative religion* ; they are *not Papists*, and that's enough ; and whoever practices any thing in common with the church of *Rome*, though ever so reasonable, have therefore the *mark of the beast* upon them.—And there is an end to be gained by *this cant*—Popery, priestcraft, spiritual tyranny, and the like, “ are (to use the “ stile of our learned and excellent apologist) fine “ words to lead up a *cry* with, when the clergy “ are to have the *mob raised about their ears*, and “ to be made odious<sup>i</sup>.”—In short, *popery* includes, and is to signify every thing, though ever so distant from it—They are desired to rehearse the articles of their belief, and they cry, *popery* ! and they would do the same, like *Scrub* in the comedy, if their *house was a robbing*.

### III.

MR. *Chandler's* next exceptions, are to the *examples* which I cited, to confirm the opinion of the authority, here claimed to Church-Governors, from the *practice of antiquity*.

I had said, that “ if we look into the practice “ of the primitive church, we find they made use “ of this very method of *subscription*<sup>k</sup> ; ” and for this I refer'd to Mr. *Bingham's Origines Ecclesiasticæ*, B. iv. c. iii. sect. 2. where he tells us, that the tryal of candidates for the ministry, “ was “ made three ways : partly, by obliging the e- “ lectors to give in their public testimony of “ them ; partly, by obliging the persons elected “ to answer to certain *interrogatories* or *questions of* “ *doctrine* ”

<sup>i</sup> Apology for the Clergy of the Church of England, p. 34.  
—*Lond.* 1734.

<sup>k</sup> Church of England vindicated, p. 42.



“ *doctrine* that were put to them ; and partly, by  
 “ making them *subscribe a body of articles*, or con-  
 “ fession of faith, at the time of their ordination.”  
 And in proof of this, he cites a *law of Justinian*, and  
 the IV<sup>th</sup> *Council of Carthage* ; the one, to shew  
 that the person to be ordained, “ was required to  
 “ give in a libel, or *form of confession* of his faith,  
 “ *subscribed with his own hand* ;” the other, to  
 shew that “ a particular form of examination was  
 “ required, by way of *interrogatories* levelled a-  
 “ gainst the most noted heresies.”

UPON this Mr. *Candler* observes, that, “ be-  
 “ cause I was not at leisure to produce any thing  
 “ of my own, I most learnedly refer to Mr.  
 “ *Bingham's antiquities*’.”—Truly, I must con-  
 fess, that, had I been ever so much *at leisure*, I  
 should have imagined, that *producing any thing of*  
*my own*, when I was to *cite authorities*, would  
 have been very little to the purpose, and too much  
 like Mr. *Candler's* method of reasoning.

As to referring to Mr. *Bingham* for the ancient  
 authorities ; as I was there expressly, at the same  
 time, producing also Mr. *Bingham's opinion*, who had  
 as accurately examined into *antiquity* as Mr. *Candler*,  
 and was, I suppose, as capable of forming a  
 judgment of what might be proved from thence ;  
 it was more proper to cite *him*, for the authorities  
*be* produced in support of his opinion, which I  
 was there delivering, concerning the practice of  
 antiquity ; than the *authorities alone* : Because the  
*judgment* of a writer, of that *credit and character*,  
 which Mr. *Bingham* has *hitherto* borne in the  
 learned world, is, in this case, of *great weight in*  
*itself* ; as it may be concluded to have been form-  
 ed, not merely from *those authorities there cited*,

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but

but *upon his whole view* of antiquity : And it was, besides, but fair and just to acknowledge the writer, to whom I was obliged for pointing out those authorities.—Mr. *Chandler* perhaps might have thought it a better way, to have put off the *marginal learning* of another, for our own, without mentioning him ; and this indeed carries with it a *greater shew*, and *parade* of learning and reading : But, it is well known, that, in reality, nothing is more easy than to *appear thus learned*, and requires but little expence of trouble or thought : And who can tell, whether Mr. *Chandler's learned collection of ancient creeds*, of which he has made such ostentation in this book, may not, if the truth were known, have been derived from some such sources. —*Index-learning* is very extensive, and a compendious method of procuring admiration, among *some people*, without much study or labour ; which (as Mr. *Pope* says)

———turns no student pale,  
Yet holds the *eel of science*, by the *tail*.

But to come to the point—The IV<sup>th</sup> *Council of Carthage* prescribes a particular form of examination, by way of interrogatories, to the bishop who was to be ordained—“ What then ? (says Mr. *Chandler*.) How doth this prove that they “ made use of *this very method of subscription*, as “ he undertook to prove?—There is not a word “ of this in the *Council of Carthage*.” But did I undertake to prove, from *this particular authority*, that the ancient church required this very method of subscription ? No ; to prove *that*, I cited afterwards a *law of Justinian*, which will be considered presently. I was here *previously* shewing, that

that they made use of a method which is *equivalent* to subscription, *viz. interrogatories*. — “ Suppose it is (says Mr. *Candler*) doth every honest man that honestly answers a question, subscribe to it ” ? No, if he did, then it would have been a *direct* proof of subscription, and cited as such ; whereas I intended it only as a proof of the use of a method *equivalent*, with every honest man ; which it does prove, and therefore proves all I design’d to prove by it.

As to the *edict of Justinian*, *viz.* that the Bishop to be ordained, was required to give in a libel, or form of confession of his faith, subscribed with his own hand ; Mr. *Candler* thus comments upon it, — “ *i. e.* (says he) the person to be ordained shall make *his own confession*, and subscribe it. But what hath this to do with the modern method of making the person to be ordained to subscribe a creed ready drawn up to his hand by others, and which he had no share himself in making of ? ” ?

Now this objection, which may seem to carry something plausible in it upon a transient view, and which Mr. *Candler*, I warrant you, thought of marvellous force, will, when we come to look a little nearer, appear to be just nothing at all. — For pray, good Sir, consider, that when explanatory articles are offered to any one for his subscription ; it is not expected that he should subscribe, ’till he has *carefully examined what they contain*, and whether they include any thing which *he does not believe* to be agreeable to, or consistent with *Scripture-doctrine*. — If they do, ’tis supposed, and to be hoped, that he will not subscribe : But if he finds that they do not, then the case is just the same, as if he had *drawn up his own confession*.

P 2

Sub-



Subscribing such articles, will be no other than *subscribing his own confession* ; since he is not desired to *subscribe*, 'till he is *satisfied* that they contain no more than is *consistent* with his *own faith and conscience* ; that is, 'till, by such examination and assent, he has *made them his own*.—To what purpose then does Mr. Chandler talk of a creed *ready drawn up to his hand by others*, and which *he had no share himself in making of* ? -- Yes, he has a share in making it ; For he is supposed to have *examined*, and *assented* to it *before he subscribes* ; and *thereby* to have *made it his own*.— Will any one, but Mr. Chandler, complain, that a man who takes an oath, or executes a deed or a bond, is forced to execute a deed, or take an oath, *ready drawn up to his hand by others* ? or will he say, that such an one has *no share in making them*, because he was not the *attorney who drew them up* ? — Are not all men supposed to *examine and assent*, and thereby to *make them their own*, before they *execute or subscribe* ? — The case is the same in *subscription to explanatory articles* ; and therefore the *edict of Justinian*, which requires the person to be ordained to give in a form of confession signed with his own hand, has *more to do* with the *modern method* of subscription, than Mr. Chandler is willing it should ; since a man, by *examination and assent*, hath as much *share in making* his own creed, though *drawn up* by another, as if he had *drawn it up himself* ; and *without such previous examination and assent*, no man, by the *modern method* of subscription, is expected, or desired to *subscribe*.

BUT he farther objects, that this *edict of Justinian* was in the *sixth century*, and the *council of Carthage* in the *fourth* ; and therefore, that these are not proofs from the *primitive church* <sup>p</sup>.—These  
proofs

proofs are *sufficiently primitive* to confirm what I produced them for. The practice of subscription, I have all along pleaded for only when such practice shall become *proper* and *necessary*; and expressly said, that the methods of church discipline must *vary*, and did *vary*, according to times and circumstances, the exigences of several ages and churches.—In some ages, examination by a particular form of *interrogatories*, *levelled against the most noted heresies* (the method prescribed by the fourth council of Carthage) may be thought sufficient—in others, *subscription* (the method mentioned in *Justinian's edict*) may be found necessary. In the very first ages of the Church, they might not have any necessity or occasion for such methods, or might think them not expedient.—What then? in a few centuries they did, and, when they did, they practised them—in the *sixth* century, the *very method of subscription*; and, in the *fourth* century, a method *equivalent* to it; and this is proved from the *edict of Justinian*, and the fourth Council of Carthage. — What then would Mr. Chandler be at?—Why, it seems, I have not proved, that the particular method of subscription was practiced in the *first*, *second*, or *third* centuries, or among the *Apostles*. — Nor did I undertake it: But I have proved all that it was *necessary* for me to prove in this case, *viz.* that this practice is no *modern*, *novel invention*, but a practice of at least *above a thousand years standing* in the Church. The *proofs* therefore of the *antiquity of the practice*, reach as high as the *argument* required. If they prove the *very method of subscription*, and a method *equivalent* to it, to have been *practices* in the *ancient church*, for *above a thousand years* since; I shall not wrangle about words: And if he will not take this for the *primitive Church*, I shall leave him to dispute against Mr.

Bingham's

*Bingham's Title-page*; and to censure that learned and judicious writer, for calling his collections, *Origines ecclesiasticæ*, and for his *Title* of the *chapter*, where these *very proofs* are cited: *viz.* “Of the examination and qualifications of persons to be ordained, in the *primitive church*.”

As to his remark——“doth he not know that there is some quæstion as to the authenticity of these canons<sup>a</sup>”? He may, I think, be contented with the same answer, which he once gave to Dr. *Berriman*, concerning the date of the *Council of Constantinople*, then in quæstion.—“You should know, that learned men differ about it, and that I have the liberty to follow my own judgment<sup>r</sup>.”—However, there was no reason I should look upon there having been *some quæstion* here, so far to *invalidate* their authority, as to preclude a reference to them; any more than the learned Mr. *Bingham* did, who cites their authority nevertheless, for the same purpose — unless Mr. *Chandler* will oblige me to take which side of the quæstion *he* pleases.

MR. *Chandler* next refers to “the case of *Sy-  
nesius*, a *Platonick Philosopher*, chosen Bishop of  
*Ptolemais*, in the fifth century, A. C. 420” (he should have said A. C. 410) “as evidently proving all that he wants to prove, *viz.* that even at that time there were no *publick Creeds* drawn up by the Church, subscription to which was made a constant necessary condition of ordination; because had there been any such condition, *Sy-  
nesius* could not have complied with it, since he expressly denied the commonly received notion of the resurrection;” and that “ ’tis  
“ certain

<sup>a</sup> Case of Subscript. p. 78.

<sup>r</sup> Answer to Dr. *Berriman's* Brief Remarks, on Mr. *Chandler's* Introduction to the History of the Inquisition. 1733. p. 48.



“ certain he could not, and did not subscribe to  
 “ any of the received orthodox creeds of those  
 “ times, in which the article of the resurrection  
 “ is almost universally found.” And from hence  
 Mr. *Chandler* “ concludes that, as *Synesius* was  
 “ not ordained, most certainly, without any con-  
 “ fession of his faith ; he did, *according to the an-*  
 “ *cient custom*, deliver in *his own confession of faith*,  
 “ and that though he omitted to declare his be-  
 “ lief of the resurrection in it, it was borne with,  
 “ out of great esteem for the man, and in hopes  
 “ that at length he might see, and be brought to  
 “ the acknowledgment of this truth<sup>s</sup>”.

That *Synesius* delivered in *his own confession of faith*, may be true : But how will this prove, that *this method* was the *ancient custom*, or even the custom of *that time* ? Might not the *general custom* have been *otherwise*, and this be borne with in *Synesius*, upon some *particular* and *extraordinary* accounts ? May not the *Case of Synesius* have been a *singular instance* ; and if so, capable of proving nothing to Mr. *Chandler's* purpose ? — though he tells us, *it proves all that he wants to prove*. — And, indeed, this is generally thought, by the Learned, to have been the truth of the matter.

THE case was this. — About the year 410, the people of *Ptolemais* desired *Theophilus*, Bishop of *Alexandria*, to make *Synesius* their Bishop. But *Synesius* refused, and confessed that he did not believe the doctrine of the *resurrection of the Body* ; and declared, that he would accept the episcopal office upon no other conditions, than a compliance with his scruples ; unto which *Theophilus* at length consented, and ordained him, in respect to his probity and the integrity of his life, and in hopes that he might afterwards believe<sup>t</sup>.

BUT

<sup>s</sup> Case of Subscription, p. 79, 80.

<sup>t</sup> Vid. Cave Hist. literar. Vol. I. 389. edit. 1740.

BUT learned men have hitherto looked upon the conduct of *Theophilus* herein, as *singular* and *irregular*. They endeavour to account for it, some by supposing that *Synesius* only dissembled ; others, that he changed his opinion before he was ordained ; But the best account of the thing is given by *Holstenius*, that it was the man's admirable virtues, and excellent qualifications in other respects, and a great want of fit men to those difficult times, that induced *Theophilus* to ordain him, in hopes that God would inlighten his mind, and not suffer so excellent a person long to labour under such errors in religion ; nor did these hopes deceive him<sup>u</sup>.—These endeavours of the learned, to account for the conduct of *Theophilus*, shew that they all looked upon it to have been an *irregular* and *uncommon* proceeding ; while, as Mr. *Bingham* observes, “ the general practice of the Church was “ to examine mens orthodoxy, and require their “ assent and subscriptions to the rule of faith, before “ their ordination<sup>x</sup>”.

'Tis agreed, that to ordain *Synesius*, while he could not profess a belief of the resurrection was, so far, *singular* and *irregular* : And therefore, supposing it to have been the custom of the church, in those times, to have required subscription to public creeds or articles, and yet that *Synesius* only gave in a private declaration drawn up by himself, as Mr. *Chandler* concludes he did ; yet this may be easily accounted for. For *Synesius* could not (as Mr. *Chandler* himself observes) subscribe to such creeds or articles, in which the article of the resurrection is almost universally found. And since (as Mr. *Chandler* likewise says) he was not ordained, most certainly, without any confession of his faith ;  
what

<sup>u</sup> Vid. *Bingham's Origin. ecclesiast. B. iv. C. iii. Sect. iii.*  
and *Cave, ubi sup.*

<sup>x</sup> *Ibid.*

what indeed was to be done, if *Theophilus* determined to ordain him, but to take what he would give him.——Now, if the case of *Synesius* delivering in his *own confession*, may be thus accounted for, even *supposing* the *general custom* nevertheless to have been *otherwise*; how does this prove, that *Synesius* acted *according to the ancient custom*, as Mr. *Candler* concludes; whose *conclusions* are generally too quick for his *premises*.——Does not the whole story shew it to have been a *singular case*? and does not That rather prove (the contrary to what Mr. *Candler* would have it prove) that, since *Synesius* was *suffered* or *tolerated* in this, upon some *particular* and *prudential* reasons; the *general* usage, the *ancient*, and even the then *present custom* of the Church, was different?——So that this pretence, from the *case of Synesius*, even from Mr. *Candler's* own representation, turns against him.—But we see how ready *Toleration* is, in every instance, to advance itself into a *right of establishment*.

THE authorities he proceeds to cite, with great shew of marginal learning, from St. *Clement*, St. *Cyprian*, the *Acts of the Apostles*, *Origen*, the *Apostolical Constitutions*, and St. *Paul*, concerning the primitive method of examining persons to be ordained<sup>y</sup>; prove nothing in the present question.——“The primitive method (he says) was quite different from interrogatories, or giving in a confession of their faith signed<sup>z</sup>”. But the authorities he cites, prove nothing of this. They prove only, that such men alone were to be ordained, who had the *approbation of the Church*, and were *worthy persons*, of *unblameable life and conversation*, men of *reputation and character*.——

Q

And

<sup>y</sup> Case of Subscription, p. 81—85.

<sup>z</sup> Case of Subscription, p. 81.



And what of all this? Does this *exclude* the supposition of the knowledge of their *faith*? Does he think, or would he have his readers think, that these writers meant to tell us; that, if a man's *life* and *morals* were blameless, they would therefore have *ordained* him, if they had any reasons to believe or suspect, that he held doctrines contrary to the received *faith* of the Church, without farther examination? He intended to *palm this upon us*, but must look out for other *authorities*; for those he has here produced will not support him; unless he can shew, that the qualifications there mentioned, are mentioned as *exclusive* of all *knowledge* and *inquiry* concerning their *faith*.

## IV.

THE next head of inquiry is, concerning *my answer* to the *argument* which the *Old Whig* had drawn, against subscription to explanatory articles, from the *brevity* and *simplicity* of the *most ancient creeds*.

UNDER this head, Mr. *Chandler* has been very long; and I have generally found, throughout his performance, that he is indued with the faculty, of always *talking most*, where he has the *least to say*.

FOR the “entertainment and profit (he says) “of those who have not leisure or learning to “consult the originals”, he will give them a collection of ancient creeds<sup>a</sup>.—If they shall chance to *entertain*, or *amuse* the *unlearned reader*, it will be well; For, I can assure him, they will appear to others, to be of no farther use in the present question: But since he has been at so much pains, I must not pass by this *learned collection*, without a few observations; and if I shall happen to *spoil* this

<sup>a</sup> Vid. Case of Subscription, p. 87.

this *entertainment*, which Mr. *Candler* has been here *serving up* to the *unlearned reader*, he will, I hope, excuse me; since it is to prevent his being *imposed upon* by it, and to hinder him from *implicitly swallowing* what Mr. *Candler* has here *provided for him*.

“ Mr. *Bingham* (he says) to whom the world  
 “ is much indebted for the learned collections he  
 “ hath made, as to the antiquities of the Church,  
 “ hath given us a translation of several of the most  
 “ ancient creeds; beginning with that of *Irenæus*.  
 “ I shall go higher &c” and as the forms they  
 “ have left us, are not thrown all together in any  
 “ treatise that I (says he) have seen, I shall give  
 “ them in their proper order <sup>b</sup>”.

ONE would expect, from this preamble, that Mr. *Candler* had here done great matters, and given us a perfect collection of genuin creeds.—And yet, what does it all amount to?—Why,

HE has added *one* from *Irenæus* <sup>c</sup>, to That which Mr. *Bingham* had given: And he might have added more if he had pleased; For *Irenæus* has given several such creeds, or, more properly, expositions of the ancient baptismal creed: But Mr. *Bingham* thought one to be sufficient, and therefore gave it <sup>d</sup>; without retailing all the parts of *Irenæus*’s writings.—But what Mr. *Candler* has added, served to enlarge the number, and make a shew with, and That was enough.

AGAIN—He has given us *two* from the *Apostolical Constitutions*, instead of *one* which he found in Mr. *Bingham*; to no other end, but for the sake of *number*.—

Q 2

THAT

<sup>b</sup> Case of Subscription, p. 87, 88.

<sup>c</sup> Ibid. p. 99.

<sup>d</sup> Origin. Ecclef. B. x. C. iv. Sect. 1.

THAT which he gives in common with Mr. Bingham, is indeed a *creed*, in the *form* of one, and to be recited *as a creed* by the candidate for Baptism.—It is introduced, in the *Apostolical Constitutions* with — ἀποστέλλεται ἐν ὁ βαπτίζομεν ὁ ἐν τῷ ἀποστασίδι: which *renunciation* the Author then proceeds to set down — ἀποτασόμεαι &c. Then he goes on — μὲν ὁ ἡ ἀποταγῶν σωτασόμεν ὁ ληγῶν, ὅτι καὶ σωτασόμεν τῷ Χριστῷ—and then repeats the *creed*, as Mr. Bingham and Mr. Chandler have given it—πιστεύω καὶ βαπτίζομαι &c. <sup>e</sup>—Here is a direct proper *creed*, *delivered as such*; which Mr. Bingham gives as one “ most probably then used in some of the “ Eastern, or Greek Churches <sup>f</sup>.”

THE other, which Mr. Chandler “ could not “ (it seems) dispense with himself without giving “ his reader,” is no more than an *occasional, discursive declaration*, of what the Church held and taught, occasioned by the mention there made of the heresies and false doctrines of *Simon, Cerinthus*, and others; in opposition to which this *account* of the true faith is given <sup>h</sup>: But it is no *creed*, nor delivered as such—except by Mr. Chandler.

ANOTHER *Creed* which he has added, is from *Athenagoras*; and what is it?—Why, “ *Athenagoras* (he says) in his Legation for the Christians, to *Mark Antonine* and *Commodus*, hath left us several summaries of the Christian faith, the principal of which I shall mention, referring only to the others <sup>i</sup>:” And then he mentions these *several summaries*, which are only several

<sup>e</sup> Constitut. Apostol. L. vii. C. 40, 41.

<sup>f</sup> Origin. Eccles. B. x. C. iv. Sect. vii.

<sup>g</sup> Case of Subscription, p. 118.

<sup>h</sup> Vid. Constitut. Apostol. L. vi. C. xi. compared with C. viii. ix. x.

<sup>i</sup> Case of Subscription, p. 100.



ral *distinct* and *separate* passages, collected from *Legat. pro Christian.* p. 37, 38, 39, 40, 41, 44. which being here *put all together* by Mr. Chandler, they make a *creed*: And you may, 'it seems, make *more creeds* of the same kind, by *putting together*, in like manner, what you find in p. 19, 21, 22, 46, 96. *Edit. Dechair. Oxon.*—to which he refers.

Now, can any man, with a serious countenance, give in such things for *creeds*; which are only a *collection of his own*, from several *separate passages* of *Athenagoras's Legation*, wherein he is giving to the Emperors an account of the Christians, and their religion?

WHAT he next gives us, is from *Clemens of Alexandria*; and is only a passage wherein he says, that “ we ought truly to believe in the son, that “ he is a son, and that he came, and how, and “ for what reason, and concerning his passion. “ For it is necessary to know who is the son of “ God, &c.<sup>k</sup> ”—Mr. Chandler himself owns, in introducing it, “ that *Clemens of Alexandria* hath “ no where delivered any direct, regular formu- “ lary of belief<sup>l</sup>. ”—why then did he endeavour to *put this passage upon us* for *such a formulary*, by *citing it in what professes to be a collection of such formularies*?—why, because “ *Clemens of Alexan-* “ *dria* hath yet said enough to shew, what were “ his sentiments as to the great distinguishing ar- “ ticles of Christianity<sup>m</sup>. ”—And so, in whatever writings we can find *enough said to shew* the author's *private sentiments* as to these articles; we may *pick it out*, and put it into a *collection of creeds*.

HE has found out another “ *creed*, in a treatise concerning the *charismata*, or *gifts of the* “ *spirit*,

<sup>k</sup> Strom. l. 5. *Init.* Case of Subscription, p. 102.

<sup>l</sup> Case of Subscription, p. 102.

<sup>m</sup> Ibid.

“ *spirit*, ascribed to *Hippolytus* ;” the introduction, and conclusion of which, plainly shew it to be no *creed*, nor to be *delivered as such*.—“ *There is no man, who through Christ believes in God, who bath not received a spiritual gift ; for to believe in God the Father through Christ, is the gift of God, &c.*” Thus it is introduced ; and, proceeding with other articles, concludes—“ *He that believes these things, not negligently or irrationally, but with judgment and full assurance, bath received the gift from God*”<sup>n</sup>.—The design of the author, in this passage was, not to *deliver a creed*, but (agreeably to the subject of the treatise, which was concerning the *charismata*) to deliver *this particular doctrine, viz. that a true and right faith, is χάρισμα Θεου, a gift of God*.

HE cites another *creed* from the same father, in his tract against *Noetus*, if it be his : But it is only another *occasional declaration*, that Christians “ truly know one God ;” that they “ know Christ ;” that they “ know the Son suffered, &c.” and that “ these things which they had learned, they affirm<sup>o</sup> ;” and is no more there intended for a *creed*, than the former—whatever it be here.

THE *creed* he gives from *Novatian's Regula fidei* ; like that from *Athenagoras*, is composed of three, distinct, separate passages, collected from three, different chapters ; and, by Mr. Chandler, consolidated into a *creed*<sup>p</sup>.—The whole is only *declaratory* of what the rule of truth requires us to believe ; but is not given as the *rule itself*, or as

<sup>n</sup> Hippolyt. Oper. V. 1. p. 246. Edit. Fabric. *Cate of Subscription*, p. 105.

<sup>o</sup> Hippolyt. *ibid.* contr. Noet. p. 6. §. 1. *Cate of Subscription*, p. 106.

<sup>p</sup> *Cate of Subscription*, p. 116. *Novat. Cap. 1. Cap. 9. Cap. 29.*

as any *creed*, or *formulary of faith*; which is sufficiently plain from the *discursive, rhetorical stile* of the first passage<sup>a</sup>.

To these he adds the *formulary*, which *Eusebius* of *Cæsarea* read before the Emperor, at the *Council of Nice*; which, though “ the author of “ it (as *Mr. Chandler* says) declares it to be a “ greeable to the ancient doctrine, and taken from “ the holy scriptures<sup>r</sup>; ” is yet (as it is rightly observed by *Buddeus*) a *mixture*, of the creed then in use in the Eastern Church, and of *his own private additions and explications*, in order to clear himself from the errors imputed to him<sup>s</sup>; and therefore, as it there stands, no public or authorized *creed*.

THESE are the *wondrous additions*, which *Mr. Chandler* has thought necessary to make to *Mr. Bingham's* account of creeds, after *Irenæus*.

BUT he thinks it proper to *go higher*<sup>t</sup>; and accordingly cites *Barnabas*, *Clement*, *Ignatius*, *Polycarp*, and *Justin Martyr*<sup>u</sup>.

*MR. Bingham* was not ignorant of *such creeds*. He tells us, that “ Some fancy the creed may be “ found in the writings of *Ignatius*, *Clemens Ro-*  
“ *manus*,

<sup>a</sup> Regula exigit veritatis, ut primo omnium credamus in Deum Patrem et Dominum omnipotentem, id est, rerum omnium perfectissimum conditorem, qui Cælum *alta sublimitate suspenderit*, terram *dejecta mole solidaverit*, maria *soluto liquore diffuderit*, et hæc omnia propriis et condignis instrumentis et ornata et plena digesserit.—*Novat.* c. 1.

<sup>r</sup> Case of Subscription, p. 121. *Socrat. Hist. Eccles.* l. 1. c. 8.

<sup>s</sup> —Eusebius Cæsariensis, dum in Concilio Nicæno suspicionem hæreticos a se amoliri voluit, symbolum, quod tunc in usu erat, loco confessionis suæ obtulerit, adjectis dumtaxat quibusdam, quibus, mentem suam ab errore alienam, docere adnitebatur.—*Budd* *Isag. ad Theol.* Tom. 1. p. 401.

<sup>t</sup> Case of Subscription, p. 87.

<sup>u</sup> Ibid. p. 89 —96.



“ *manus, Polycarp, and Justin Martyr.*” But he agrees with Bishop *Pearson*, who “ has observed, “ that these writers, however they may incidentally mention some articles of faith, do not formally deliver any rule of faith used in their own times;” “ the first that speaks of this, (says Mr. *Bingham*) is *Irenæus*<sup>x</sup>,” and therefore he thought it improper to go any higher: But Mr. *Chandler*, who, it seems, has the fancy above-mentioned, thinks otherwise; and you shall hear his reason for it: It is, “ Because it is equally true of *Irenæus* and the fathers after him; that they did not deliver any rule of faith, agreed upon by the common consent of the church, as an authentick, authoritative, common standard<sup>y</sup>:” But, though the collections which Mr. *Bingham* has made, from *Irenæus* downwards, were not the authentic, authoritative, common standard creeds of the church; yet they were (he tells us) the “ scattered remains of the ancient creeds, which were composed for the use of several churches, as they are still upon record in private writers<sup>z</sup>”——But is the case the same with Mr. *Chandler*’s creeds, before *Irenæus*?

WAS what he cites from *Barnabas*, viz. “ If therefore the Son of God, who is Lord, and shall hereafter judge the quick and the dead, suffered, that his stripe might quicken us; let us believe that the Son of God could not suffer, but for us, &c.<sup>a</sup>”——Was this even one of the scattered remains of any creed composed for the use of any church? which is only part of an epistolary instruction of it’s author——For that *Barnabas* was the

<sup>x</sup> Origin. Eccles. B. x. C. iv. Sect. i. *Pearson*’s Exposition.

<sup>y</sup> Case of Subscription, p. 87.

<sup>z</sup> Origin. Eccles. B. x. C. iv. Sect. viii.

<sup>a</sup> Barnab. Epist. c. 7. Case of Subscription, p. 89.

the author of it, is (by the way) more than Mr. *Chandler* knows. That being a point, wherein the learned are not agreed.

Is *Clement's exhortation to peace and unity*, by this argument, viz. "have we not one God, and  
"one Christ, and one Spirit of Grace that was  
"poured out upon us, and one calling in  
"Christ?<sup>b</sup>"—Is this also the *remains* of any *creed*? would any one, but Mr. *Chandler*, cite these words for a *creed*, or for any *part* of one? Or could even *he* do it, on any other account, but for the sake of *number*?—After having cited which, he says,—"though there be no *other formal rule of faith* delivered by *Clement*."—And has Mr. *Chandler* then the face to say, that *this* was delivered by *Clement*, as a *formal rule of faith*; which appears to be nothing more, than a few words used only as an *exhortatory motive to peace and unity*?—

WELL; but this being the *only formal rule of faith* delivered by *Clement*—What then?—Why then, Mr. *Chandler* will do as much for him, as he did for *Athenagoras* and *Novatian* before; he will "put together the heads of doctrine that he  
"mentions in other parts of his letter, c. 20. 24.  
"16. 27. 7. 36. 24. 25. 28. 35. and 8.<sup>d</sup>" and, ranging all these in proper order, *Clement* becomes the author of another *formal rule of faith*—of Mr. *Chandler's* making.

WE have more *work* of the same kind, in relation to two *supposititious Epistles*, ascribed to *Ignatius*—"I shall add here (says he) the heads of  
"doctrine, as we find them in these two epistles."—and so he collects again from c. 3, 4, 5, 6, 7,  
R of

<sup>b</sup> Clement Epist. c. 46. Case of Subcription, p. 39.

<sup>c</sup> Ibid, p. 90.

<sup>d</sup> Case of Subscription, p. 90.

of the Epistle to the Christian Converts at *Tarsus*; and from c. 1, 2, 3, of the Epistle to the *Philippians*<sup>e</sup>; and these, with the help of a little of Mr. *Candler's* dexterity, presently become *two creeds*.—This is *manufacturing* creeds indeed! and Mr. *Candler* has, in this famous collection, shewn himself to have so good a hand at it; that 'tis pity any body should take the employment from him—A little more exercise in this way, may in time perhaps bring him to have a better opinion of creed-making.

FROM the *smaller Epistles of Ignatius*, he cites him saying—"close your ears when any one speaks  
" to you without Jesus Christ, who was of the  
" seed of *David*, &c.<sup>f</sup>"—From the *larger, interpolated Epistles*, he quotes the author thus addressing himself to the *Magnesian*s—"Beware that  
" ye fall not into the snares of vain opinions, but  
" be ye fully established in Christ, begotten of the  
" Father before all ages, and afterwards born of  
" the Virgin *Mary*, without converse with man;  
" who lived holily, &c.<sup>g</sup>"—But are any of these the *remains* of any *creed* ever composed for any church?—No more than what he next gives us from *Polycarp*, and *Justin Martyr*; the former of which is nothing but an *exhortation* to the *Philippians*, to "gird up their loins, believing in him  
" who raised our Lord Jesus Christ from the  
" dead, and gave him glory, and a throne, &c.  
" —He who raised him up from the dead, will  
" also raise us up, if we do his will, and walk in  
" his commandments<sup>h</sup>"—which is just as much a  
creed,

<sup>e</sup> Case of Subscription, p. 91—94.

<sup>f</sup> Ibid. p. 90. Ignat. Epist. ad Trall. c. 9.

<sup>g</sup> Ignat. Epist. ad Magnes. c. 11. Case of Subscription,

p. 91.

<sup>h</sup> Polycarp Epist. ad Philip. c. 2. Case of Subscription,

p. 94.





lity with those which Mr. *Chandler* has gone higher for ; yet, they were (he tells us) the *remains*, or perhaps *expositions*, of the *ancient creeds* which were composed for the use of the churches, as they are upon record in private writers—Here Mr. *Chandler*'s creeds are defective—they are neither *creeds*, nor *remains*, nor *expositions of creeds* ; nothing more than such *incidental passages*, declarative of the Christian doctrine, as every Christian writer will afford us in every page—But who, before Mr. *Chandler*, ever called them *creeds*, or *confessions*, or *formal rules of faith*, or any parts of such ?

BUT he has not done yet ; for he can go higher still, even than *Barnabas* and *Clement*, for creeds ; for, it seems, *St. Peter* and *St. Paul* must be called in to swell his collection.

“ The first is (he says) the creed of *Simon Peter* ;” which, he tells us by the way, “ was not intended for *catechumens* only.”—Well ; what is this creed of *Simon Peter* ? Why—“ Thou art Christ, the son of the living God <sup>1</sup>.

THE creed of *St. Paul* is—“ Though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many ; yet to us there is but one God the Father, &c. <sup>m</sup>”—But does he really think that the learned reader will look upon *this collection* of his, as any *improvement* upon Mr. *Bingham* ? Has Mr. *Chandler* the vanity to expect, that the world will look upon *his performance* in that light ? Mr. *Bingham* has given what was sufficient to shew the nature of the ancient creeds, and the faith of the primitive Church. —What Mr. *Chandler* has added, are of no other use but to tell among the rest : And if every passage which may be found in the

<sup>1</sup> Matth. xvi. 16. Case of Subscription, p. 88.

<sup>m</sup> 1 Cor. viii. 5, 6. Case of Subscription, p. 88.

the primitive writers, where the Christian faith is declared or taught, is presently to become an *ancient creed*, or *formulary of faith*; his collection is really a *moderate one*; For he might have made it as large as he had pleased.—Yet this is all Mr. *Chandler* has done, in the *additions* he has here made to Mr. *Bingham*.—A great many *primitive names* printed in *capitals*, with good store of *greek* and *latin* in the margin. — A *collection of ancient creeds*, introduced with the ostentation of having done more than Mr. *Bingham*, or any man before him; for they have not, it seems, been “thrown all together in any treatise that he has seen;” and though the world is “much indebted to Mr. *Bingham* for his learned collections, who hath given us a translation of several of the most ancient creeds;” yet, ’tis expected no doubt that the world should be *much more indebted* to Mr. *Chandler* for his learned collections; For he will go higher, notwithstanding Bishop *Pearson’s* observation, &c.”—All this was to catch the *unlearned reader*, and Mr. *Chandler* was to pass for a *very learned man*; and so he may be, for ought I know. — But as to his *collection of creeds*, it is nothing but *parade*, and *shew*.—He says they were “never thrown all together in any treatise before.” Indeed I believe not, nor will ever be again. Mr. *Chandler* is the only man who would call such things, *formularies of faith*, and throw them together (as he aptly enough expresses it) as a *collection of ancient Creeds*.—He did well to tell us at the entrance, that he prepared this “entertainment, for those who have not leisure or learning to consult the originals”—and he has cook’d it up accordingly.

HOWEVER



HOWEVER, he is so good to let every body into the secret at last ; and tells you plainly, that he has all this while been only *entertaining* you indeed : For, after all the flourish he has been making, and after he has called them, and cited them an hundred times as *ancient creeds* and *formularies*, through six and thirty pages ; He—*laughs in your face*, and tells you—“ All the creeds I “ have translated, are only *mere private compositions*, “ drawn up by particular persons, according to “ their *own sentiments* of the Christian doctrine ; “ without having, in the terms in which they are “ delivered to us, the sanction of any particular “ Churches, much less of the universal Church °.” —Why then did he call them *creeds*, and give them in as an *improvement* upon Mr. Bingham, or as a *more ample* collection of *Creeds* than that learned author had given us?—Mr. Bingham professes to have given the *remains of the ancient creeds* which were *composed for the use of the churches*, beginning from *Irenæus*. Mr. Chandler, not satisfied, says, *he will go higher*,—for what ? for the *remains of the creeds composed for the use of the Churches* ; or for nothing. — But are then what Mr. Chandler has added, the *remains of the ancient creeds* which were *composed for the use of the churches* ? No ; he tells you himself, that they are *only mere private compositions*, without having the *sanction of any church*. But, the truth is, they are not only *mere private compositions without the sanction of any church* ; but *compositions not intended for, or delivered as creeds at all* ; and many of them the *compositions of Mr. Chandler only* ; consisting not of the *scattered remains of the creed*, but of the *scattered sentiments and separate passages of writers*, collected by him from *different pages* and

and *different chapters* of their works ; nay, from *different works* ; and here *put together*, in order to *make creeds* of them : And therefore he not only has been here *putting upon the reader* such compositions for *ancient creeds*, and *formularies of faith* ; but must be called upon to shew, *to what purpose* such compositions are here introduced, which have no relation to the quæstion between us.

THE quæstion was concerning *such Creeds* as I had affirmed to have been “ *originally intended* “ for the use of *Catechumens*, and to have been “ *first used only in the office of Baptism*, and which “ were but by degrees taken in to make a part of “ the *common and daily Liturgies* of the Church <sup>p</sup>.” Now, what *Creeds* were here spoken of?—Why, undoubtedly, I could mean *no other creeds* than those which *were* used for catechumens and in the *office of Baptism*, and which afterwards, from time to time enlarged, made part of the daily *Liturgies* ; *public creeds of the church*, or creeds composed for public use ; but which were only *short* and *simple summaries* of credenda, agreeable to their *original use*, viz. for the *catechumens*. — In short, I could mean *no other creeds*, than such “ *Creeds of the Christian Church*” as the *Old Whig* had *appealed to* in general, and from the *simplicity* and *shortness of which*, he had *formed his exceptions* to the *explanatory articles* of the *Church of England*. If the *Old Whig* did not mean *public creeds*, but *mere private compositions* ; these being no *creeds*, nor of *public use*, no argument could be formed from such *mere private compositions*, not composed for *public use*, against *Creeds* which were so ; much less against *explanatory articles* compiled for the *public use of the Church*, in examinations of the *candidates for the ministry*. — By the most *ancient*  
creeds

*creeds* of the *Christian Church*, from the *shortness* and *simplicity of which*, the *Old Whig* argued against our *explanatory articles*, he must have therefore meant the *creeds* that were of *public use in the Church*; and of *these creeds* only it was that I asserted, in answer to him, that they were “ ori-  
 “ ginally intended for the use of catechumens,  
 “ and used at first only in the office of Baptism;  
 “ and were intended to be only short summaries  
 “ of credenda, &c.” This is the state of the question—and now attend to Mr. *Chandler’s* observations; who “ must take the liberty (he says)  
 “ to tell me, that these assertions are not true,  
 “ and have nothing in antiquity, and the primitive writers to support them. For what (says  
 “ he) are these most ancient creeds that he talks  
 “ of? Are they *Scripture-creeds*? If so, will he  
 “ be so good as to point out some few of these,  
 “ which were intended for *catechumens only*, and  
 “ which were so short and simple, &c. Or (says  
 “ he) doth the gentleman mean by the most ancient creeds, such as were drawn up by those  
 “ who succeeded the first Bishops and Pastors of  
 “ the Church? If he should affirm (continues  
 “ Mr. *Chandler*) that such of these as are left on  
 “ record, were originally intended for the use of  
 “ *catechumens*, he will find it extremely difficult  
 “ to produce any proof of it. *I will take on me*  
 “ to affirm that there is none, as will evidently  
 “ appear to every one, who will take the trouble  
 “ to peruse them” — and then he produces his famous *catalogue of creeds*.—But what is all this to the purpose?—The intelligent reader must plainly see, that when I affirmed *creeds* to have been *originally intended* for the *use of catechumens*, &c. I meant, as my argument required me to mean,  
*creeds*



*creeds*, properly so called, the *creeds* publicly used as such at *Baptism*—These were the *creeds* I was speaking of; and of which I affirmed, that they were “ originally intended for the use of the catechumens, and at first used only in the office of “ Baptism; ” of *which creeds* only, it was to any purpose to speak, in my reply to the *old whig*.—What have I to do therefore with Mr. *Chandler's* *creeds*, the character of which the reader is sufficiently made acquainted with?—*These*, it seems, he *must take the liberty to tell me*, were not *creeds* originally intended for catechumens, nor first used only in the office of *Baptism*; and, that they were, he will take upon him to affirm there is no proof—But, as far as these were not *public creeds*, nor ever authorized as such, to be used for catechumens at all; but mere private compositions only, compositions never intended for, nor delivered as creeds at all; and many of them compositions of Mr. *Chandler's* own making—These are compositions of which I affirmed nothing, and therefore must take the liberty to tell him, that they are very impertinently introduced upon the occasion.

BUT, before I dismiss this particular, I must observe, that what Mr. *Chandler* affirms of “ all “ the creeds which he has translated, viz, that “ they are only mere private compositions, drawn “ up by particular persons, according to their own “ private sentiments of the christian doctrine; ” though true enough of those which he has added to Mr. *Bingham*; yet, is not strictly and properly so, in regard to those which he has given in common with that learned author; if we may presume to put his judgment in the ballance with Mr. *Chandler's*. For Mr. *Bingham* tells us, that what he had collected, from *Irenæus*, and the writers after him (and which Mr. *Chandler* has also given us) “ were the scattered remains of the ancient

“ *creeds*, which were composed for the use of  
 “ several churches” ;” and the creed cited from  
 the *Apostolical Constitutions*, he says was “ the an-  
 “ cient creed, then most probably used in some  
 “ of the Eastern or Greek churches” ;” and  
 which, by the way, is there *particularly appro-*  
*propriated to the use of the candidates for Baptism* \*.

IF therefore Mr. *Chandler* will deny, that the  
*ancient creeds*, creeds properly so called, creeds  
*publicly used as creeds* by the *catechumens*, and in the  
*office of baptism* (of which *ancient baptismal creeds*,  
 what Mr. *Bingham* has given us are the *remains*  
 or expositions) were, in their *original* and *primary*  
 intention, designed for that use ; and that such  
*public creeds*, so *used for catechumens*, and from  
 time to time enlarged, did not even make a part  
 of the daily service of the church, ’till about the  
 middle of the fifth century in the *Greek church*,  
 and not ’till some time after in the *Latin church*—  
 If Mr. *Chandler* will deny this of the *ancient creeds*  
 properly so called, of which only I was speaking,  
 and of which only my argument required me to  
 speak ;—I shall not mispend the readers time and  
 my own, with a detail of arguments or authori-  
 ties, to prove what is agreed upon by the learned,  
 and so well known to every one, who has been  
 tolerably conversant in antiquity. I will only just  
 observe, that the thing is plain from this conside-  
 ration alone.—’Tis agreed that the apostles and first  
 preachers, though they composed no one creed, as  
 the authorized creed for the use of the univer-  
 sal church ; yet, as occasions offered, and as  
 persons came to *Baptism*, required their assent  
 to *some creed*, to some of the *particular* and *funda-*  
*mental* articles of the christian faith. These creeds  
 took their rise from the form of *Baptism*, and at first  
 probably

\* Origin. Ecclesiast. B. x. c. iv. sect. viii.

\* Ibid. sect. vii.

\* Constitut. Apostol. l. vii. c. 40, 41.



probably contained very little, if any thing more; and were the platform, and model of the creed since that time always used at baptism—*Baptism* was the *first admission* into the *Christian Church*; the *first occasion* there could therefore be for the use of *creeds*; and accordingly, their *first use* was, we see, at *Baptism*, and that they took even their *original form*, from the *form therein used*. From hence, I think, it is no unreasonable conclusion, that the *original* and *primary intention* of *creeds*, was for *that use*, which was the *original* and *primary use* *actually made* of them; and from whence they even *derive* their *original*.—Without therefore *pointing out any particular Scripture-creeds*, which were intended for *catechumens only*; it is sufficient to point out, that the apostles and first preachers did use *short* and *simple creeds*, for the use of the *candidates of Baptism*; or require an assent from them to some of the *fundamental articles*; which creeds took their very rise from the *form* of *Baptism*, and were the platform and model of the future baptismal creed.—This alone sufficiently proves the *original, primary use* and *intention of creeds* to have been for the *candidates of Baptism*; and, whatever other use they were afterwards put to, as this was their *original, primary use*, and as they continued to be used at *Baptism*, after they became *larger* than such apostolical creeds, and still to take their *model* from thence; it shews, that This was still considered as their *primary use*; and their having been no more explicate than they were, is to be accounted for from this their *original, primary, and continued use*, and *model*, above-mentioned.

AND if what he has taken upon him to affirm, be only of those *mere private compositions*, framed for no such use at all, which he has *thrown together*, and added to Mr. Bingham; with these I have not any concern—with his *address* to me upon the



occasion, I have.—He sets forth his great superiority of knowledge in antiquity, on this occasion, with telling me, that I “ take upon me to talk with *great assurance* of the design and intention of the “ most ancient creeds ; and to give the reasons “ why they were no larger, nor more explicit ”—that, he “ must take the liberty to tell me, that “ my assertions are *not true*, and *have nothing in “ antiquity*, and the primitive writers to support “ them”—that, “ with *great assurance* I appropriate such creeds to baptism”—that, “ he is “ afraid I have *waded out of my depth*, and ventured to *affirm more than I know*, or *am able “ to prove*.”—Really, when I first read these formidable sentences, I began to think, that surely I must have made some strange blunder, in my account of these things : For that even Mr. Chandler himself could not, otherwise, have ventured, or *taken upon him*, in such a magisterial strain, to have so dogmatically called me to account.—But, what opinion the reader must now have at last, either of Mr. Chandler’s *knowledge in antiquity*, or of his *fair-dealing* on the present occasion ; I leave him to consider.—If he did not know, that what I asserted of the *ancient creeds* of the church, was true of *such* creeds, of *which only* I did assert it ; it would have become him to have *waded* a little into antiquity, before he had *taken upon him* to teach it to others ; and as the truth of my account is so well known to every one, who knows almost any thing of antiquity, the *first step* in it is, I find, *out of his depth*.—But if Mr. Chandler knew, that my account of *these creeds* was really true ; then, his attempt to *amuse* such readers, who have *neither leisure nor learning*, with a long roll of *mere private compositions*, foisted thus upon them for those *creeds* of the church of *which only* I was speaking ;

and endeavouring, by the flash of his *bruta fulmina*, to dazzle the eyes of these readers, that they might not distinguish the truth; is a *mere shuffling trick*—And if he hoped to have it pass, with other sort of readers than those which, it seems, he principally designed it for; they will, I dare say, join with me in thinking, that, when he told me, I “took upon me to talk with great assurance”—there was no danger that *his own countenance* should betray him.

So much for the *quæstion of fact*, viz. “whether the *ancient creeds* of the church, properly so called, were, as I asserted, originally intended for the use of *catechumens*, and used at first only in the office of Baptism.

BUT the reader, I suppose, imagines at least that this *quæstion* is *of the foundation*; is something, on which *my answer* to the *Old Whig* depends; and that, if Mr. *Chandler* has confuted my assertion in *this quæstion*, he has obviated that answer; and will be surprized perhaps to find the case otherwise. — Mr. *Chandler* has made great ostentation, as hath been seen, with his long roll of *pretended creeds*, in order to disprove a point in ecclesiastical history, which he has not been able to do.—One would have thought however, that something of consequence *depended* upon it, and was to be made out from thence, in opposition to my answer to the *Old Whig*; and therefore it will be worse still, if, after all, this great *profusion of learning* should turn out to be *absolutely insignificant*; and though he had actually proved that I had been in a mistake; yet, that my answer to the *Old Whig* will stand *equally good* — And yet this will appear to be the truth of the case.

THE *Old Whig* had argued, “that the most ancient creeds of the Christian Church were short and simple, relating only to those plain and  
“ necessary



“ necessary articles, on which the *very being* of  
 “ Christianity depended, &c. from whence he  
 “ concluded, that the *explanatory articles* of the  
 “ Church of England, were a departing from the  
 “ *simplicity* of the *first ages*.”—In answer to which,  
 the sum of what I told him was, “ that he  
 “ could not argue from the *ancient creeds* of the  
 “ Church, to *explanatory articles* ; that their *seve-*  
 “ *ral uses* was *different* ; and therefore, that, tho’  
 “ the *ancient creeds* answered the *end* for which  
 “ they were originally compiled, though *short* and  
 “ *simple* ; yet, no conclusion could be drawn,  
 “ that *explanatory articles*, the *use* and *design* of  
 “ which is very *different*, must therefore be *short*  
 “ and *simple* likewise ; because, That might not  
 “ answer *their end*.”——

IN support of this I observed, that “ the *an-*  
 “ *cient short* and *simple creeds* of the church were  
 “ intended originally, and primarily for the *use* of  
 “ *catechumens* ; and, accordingly, used at first  
 “ only in the office of *Baptism* — that the reason  
 “ of their being *short* and *simple* was, that the  
 “ *catechumens* might more easily retain them in  
 “ memory—that they were *instructed* previously in  
 “ the doctrine therein contained ; and that the  
 “ *creed* was designed only as a *summary*, or *reca-*  
 “ *pitulation* of what they had been taught before  
 “ *more at large*—and that therefore, these *ancient*  
 “ *creeds* of the church, though *short* and *simple*,  
 “ were *sufficient* to the *end*, and with great pro-  
 “ priety adapted to the use, for which they were  
 “ designed.”

BUT, “ that the *end* and *use* of *explanatory*  
 “ *articles* are very *different*. They are designed  
 “ to be Tests of the *qualifications* of those who  
 “ offer themselves to be ordained *Public Teachers*  
 “ in the Church, which requires that they should  
 “ be *more explicate* ; since, if they were only *short*  
 “ and



“ and *simple*, and the doctrines expressed in *general terms* ; the persons who offer themselves for this office, as they may assent to these articles *in appearance*, and yet hold doctrines really *inconsistent* with the true *intent and meaning* of them, may thus be admitted to an office, which would put it into their power to teach and propagate doctrines and opinions, contrary to those which they, who are to judge of their qualifications, believe to be, according to the best of their judgment and conscience, the *true Scripture-doctrine*—that therefore it did not follow, that *short and simple creeds*, though sufficient for the use of *catechumens*, which was their *original end and use* ; would be likewise *sufficient in this case*, where the *end is different*, and requires an *explicite and explanatory inquiry*.\*.—This is the substance of my reply to the *Old Whig* ; and which I thought sufficient to shew, that there is no arguing from the *short and simple creeds* of the *ancient Church*, to the *explanatory articles* of the *Church of England*.

THE reader is desired to observe, that the *stress* of my answer to the *Old Whig* is, that there is *no arguing* from the *ancient creeds* of the Church, to our *explanatory articles*.—I observed, that he could not justly have argued even *from creeds to creeds*.—As *circumstances vary*, *creeds* must do so too ; not that *articles of faith* vary, or are different in one Church, or at one time, from what they are in another ; But time and place, and other circumstances may render a *more or less explicite* declaration *proper and necessary* : And accordingly, *creeds* did in fact *vary*, and *additions and explications* were made, in some churches *more*, in others *fewer*, according as their *several states and circumstances* required ;

\*. Vide Church of England vind. p. 25—32.

required ; which is a fact so well known, that I shall not spend time to prove it.

ALTHOUGH the *ancient creeds* of the church therefore, had *not* been *originally* and *primarily* intended for, and used by the *candidates for Baptism*, but for *all in general*, and even the *candidates for the Ministry* (as Mr. Candler has asserted) yet he could not argue, from the *shortness* and *simplicity* of the *ancient creeds*, that *therefore creeds now*, and at *all times*, ought to be *so too*—he could not argue even *from creeds to creeds*—much less could he argue from *those creeds*, to our *explanatory articles* : Because articles, *explanatory of creeds*, for the candidates of the *Ministry* may be found *necessary* in *some times* and *some circumstances*, more than in *others*.—It may be judged better to let *creeds* stand as they were, and to make the *inquiry* of such candidates by *interrogatories*, or *explanatory articles*.

SUPPOSING therefore, that Mr. Candler could prove (what he cannot) that the *ancient creeds* of the church were *not originally* intended for, and used at first only in the office of *Baptism* ; yet no conclusion will lie from the *nature* of the *ancient creeds*, to what should be the *nature* of our *explanatory articles* : For, though the *former* were *short* and *simple*, yet *other times* and *circumstances* of the church may require even *other creeds*, longer and *more explicite* ; much less can it be argued that *articles of religion*, designed as *explanatory of creeds*, and to guard against the admission of persons into the *ministry* who hold false and heretical opinions, which *explanatory articles* the *state* and *circumstances* of the church may require at *one time* more than *another*—much less, I say, can it be argued from the *ancient short and simple creeds*, that *such articles* should *not be explanatory* (i. e. should not be *adapted to the end and use* for which they are *particularly designed*) nor *more explicite* than the *creeds*.

And



And therefore, as the *main force* and strength of my answer to the *Old Whig* stands good, even supposing that the account I had given of the *ancient creeds* of the Church had not been true; it was but *amusing the reader* to single out *one circumstance* in the argument, and to spend above *thirty pages* in exhibiting creeds, alias *private sentiments*, in order to disprove a point of fact, which, though disproved, would not take away the *principal force* of the answer.—It will indeed have an additional force, as that circumstance *is true*, and a point of fact which Mr. *Chandler*, with all his superior knowledge in antiquity, is not able to disprove.

HAVING thus *entertained* his readers with this *collection of creeds*, never, it seems, seen before, and now seen to little purpose; he proceeds to make his *observations* upon them; of which, as far as the merits of the present debate are concerned in them, it will be proper to take notice.

I. HE observes, that “during the three first centuries of Christianity it doth not appear that there was any one creed or formulary of faith *authorised* by publick authority, or established by *common consent* and order of the church, as the test and standard of orthodoxy; which candidates for the ministry were obliged to declare their assent to, as the condition of their ordination, or which indeed was publickly used in any solemn services of the Christian Church or worship whatsoever.” And in another place he takes notice, that “the truly primitive Fathers had in fact no such common authoritative explanatory creed.”

To this observation I reply—*First*—that if, in the three first centuries, there was not *one creed*, authorized by the *common consent* of the *universal Church*;

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*Church* ; it was because *every church* had power and liberty to frame formularies *for the use of their own churches* ; and to express the articles of the Christian faith, in that way and manner, as *each church* saw fit *pro re nata* ; and as their *state and circumstances required* ; so long as they kept to the analogy of faith and doctrine delivered by the Apostles : And this seems to be the reason of so many ancient forms, differing in *words*, not in *substance* <sup>2</sup>. Bishop Bull has shewn, that both the *Eastern and Western Churches* had their *public creeds* before the *council of Nice*, and from the testimony of authors of the *second and third century* <sup>3</sup>. And the Author of the *Critical History of the Apostles*

<sup>2</sup> *Vid. King's Critical History of the Apostles Creed*, c. 1. *Bingham's Origin. Eccles.* B. ii. c. 6. sect. 3. B x. c. 3. sect. 6. *Grabii* annotata ad *Bulli* Judicium *Eccles. Cathol.* cap. v, vi, vii. §. 13.

<sup>3</sup> Non est dubitandum quin ecclesiæ orientales ante Synodum Nicænam symbolum suum habuerint, seu mavis symbola sua ; symbola volo *latiora* atque *explicatiora* primò illo atque antiquissimò symbolò, quod *Episcopus* commemorat, his tantummodo verbis conceptò : *credo in Deum Patrem, Filium, et Spiritum S.* Namque Romanæ cæterisque ecclesiis occidentilibus ante concilium Nicænum suum fuisse symbolum, simplici illa trinitatis confessione majus, non modò ex *Ruffino* et *Augustino*, verùm etiam ex *Tertulliano* et *Cypriano*, *tertii sæculi scriptoribus*, satis perspicuum est. Ac de Romana quidem ecclesia, quam secutæ sunt fere cæteræ occidentales, expressa sunt verba, à Vossio citata, *Vigilii* lib. 4. de Eutyche, ubi sic scribit, &c.—Quod si verò ante concilium Nicænum tale symbolum habuere Romana et occidentis ecclesiæ, quid nî et orientales pariter ? Imò hisce ecclesiis multò magis necessarium fuit ejusmodi symbolum, quam ecclesiæ Romanæ, ob causam quam suprà ex *Ruffino* attuli ; quòd scilicet illæ in primis sæculis miserè fuerint vexatæ ab hæreticis, qui Romanæ ecclesiæ nullam molestiam creârunt. Quin etiam Græci scriptores Ante-Nicæni τὴν κανόνα τῆς πίστεως, *canonem* sive *regulam fidei* passim in scriptis suis commemorant. *Irenæus* verò asianus, et græcis scriptoribus procul dubiò annumerandus, regulam illam fusè trãdit, lib. 1. cap. 2. — *Judic. Eccles. Cathol.* c. vi. §. 2. p. 47. *Edit. Grab.*

*stles creed*, from his review of Antiquity, and his learned, and judicious inquiry concerning that creed, declares his judgment for the use of public creeds from the Apostles times, in the following words— “ Not long after the Apostles days, and “ even in the apostolick age itself, several heresies “ sprung up in the Church, subversive of the “ fundamentals of Christianity, to prevent the “ malignant effects whereof &c. the Christian “ verities opposite to those heresies, were in- “ serted in the creed; and together with those “ other articles, which had without any inter- “ mission been constantly used from the time of “ the Apostles, were proposed to the assent and “ belief of *all persons who came to be baptized* <sup>b</sup>.

*Irenæus* mentions the *canon or rule of faith*, τὸ κανὼν τῆς πίστεως; and though what he gives us, were not indeed, in the form there delivered, the *authorized creeds* of the Church; yet they are the expositions of that canon, or rule of faith, which was used at *Baptism*; of which *Irenæus* speaks: τὸ κανὼν τῆς πίστεως, the rule of faith, or creed, which every Christian, in his time, διὰ τὴν βαπτισματικὴν εἰληφει, *received at his Baptism* <sup>c</sup>: And St. *Cyprian* as expressly speaks of the *Symbolum* used at *Baptism* in his time <sup>d</sup>. The truth is, as Mr. *Bingham* has put it, that, “ though the Apostles composed “ no one creed to be of perpetual and *universal* “ use for the *whole Church*, yet it is not to be “ doubted but that they used *some forms* in ad- “ mitting catechumens to *Baptism*.— And hence

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“ it

<sup>b</sup> Crit. Hist. c. 1. p. 38, 39.

<sup>c</sup> L. 1. c. 1.

<sup>d</sup> Quod si aliquis illud opponat, ut dicat eandem Novatianum legem tenere, quam catholica ecclesia teneat, eodem symbolo quo & nos baptizare, &c. sciat quisquis hoc opponendum putat, primum, non esse unam nobis & schismaticis *symboli legem*, neque eandem *interrogationem*. Epist. 69.

“ it came to pass, that there being no *one* certain  
 “ form of a creed prescribed *universally* to all  
 “ Churches, *every Church* had liberty to frame  
 “ *their own creeds*, as they did their own liturgies,  
 “ without being tyed precisely to any one form of  
 “ words, so long as they kept to the analogy of  
 “ faith and doctrine at first delivered by the Apo-  
 “ stles<sup>e</sup>”. I would observe, that this account,  
 and what is before cited from the *Critical History*,  
 are not inconsistent with what Mr. Bingham and  
 Bp Pearson (cited before in p. 120) have said *viz.*  
 that *Irenæus* is the first who speaks of a *formal*  
*rule of faith*. For, though the Apostles them-  
 selves, and their immediate successors, down to  
*Irenæus*, might, and undoubtedly did, use *certain*  
*forms* in admitting persons to Baptism, differing  
 in words, though in substance the same; yet *Ire-*  
*næus* may still be the first who *speaks expressly* of  
 such a *rule of faith*, or delivers any such form, or  
 exposition of such form; which was reason suffi-  
 cient for Mr. Bingham’s going no higher, in giv-  
 ing a collection of the *remains of the ancient creeds*  
*composed for the use of several Churches*, as we find  
*them preserved upon record in ancient writers*; in  
 order “ to declare what was the *ancient faith* of  
 “ the Church<sup>g</sup>.”

WHEN Mr. Chandler says therefore, that  
 “ during the three first centuries, there was not  
 “ any *one creed* authorized by publick authority,  
 “ and order of the church—which was publicly  
 “ used in any solemn services of the christian  
 “ church”—If he means, that there was not *one*,  
*common, authorized, standard creed*, used by the  
*universal church*, in any of their services; it is an  
 observa-

<sup>e</sup> Origin Eccles. B. x. C. 3. Sect. 6.

<sup>g</sup> Bingham. Origin, Eccles. B. x. C. iv. Sect. i.



observation to little purpose: And if he means, that *particular churches* had not their *several forms*, which they made use of in any of their public services; the contrary appears to be true—Irenæus, and Cyprian, writers of the *second* and *third* centuries, Both expressly speak of a *canon* or *symbol* of *faith* used at *Baptism*; which surely is one of the *solemn services of the church*; Bishop Bull shews, that the *Roman* and *Western* churches had their creeds, from the writers of the *third* century; and he looks upon it as past doubt, that the *oriental* churches had also theirs, before the *council of Nice*, founded upon the substantial reasons he gives, in what I have before cited from him, and upon the testimony of *Irenæus*, of the *second* century: And Mr. Bingham, and the author of the *critical history* (as before cited) give their judgment upon this point, that from the apostles times downwards, the *several churches* had *their formularies*, which they framed for themselves, as their several states and circumstances required, and which were *publicly used* in one of the most solemn offices of the church, namely at *Baptism*.—Mr. Chandler says, that “ though *Irenæus*, *Tertullian*, *Novatian*, and “ others of the Fathers call their creeds *the rule of* “ *faith*, yet they do not mean, that the *particular* “ *creeds* or *formularies* *they have given us* were au- “ *thorised* and *established* as *standards of faith*.”—May be not; But if they speak nevertheless *expressly* of a *rule of faith* used at *Baptism* (as we have seen that *Irenæus* and *Cyprian* do) though the creeds they afterwards deliver were not *that express form*; yet it is plain evidence however, that *some form* was used at *Baptism*; which is sufficient to overturn Mr. Chandler’s observation above-mentioned.

AGAIN

AGAIN—He tells us, that “ *Du Pin* says, “ the phrase *rule of faith*, doth not mean a *set form* of faith, but the *faith itself*.” But let *Du Pin* say what he pleases; he cannot make the reader, I suppose, believe, that when *Irenæus expressly speaks* of a *canon* or *rule of faith* which every christian *received at Baptism*; and when *Cyprian* as *expressly* tells us of the *symbol* or *creed used at Baptism*; neither *Du Pin*, nor *Mr. Chandler* will be able to make the reader believe, that because the *rule of faith* means the *faith itself*, therefore the *faith itself* was not comprised in some *form*, some *canon*, or *symbol* which was *used at Baptism*; against the *express evidence* of the Fathers abovementioned: And if not, *Du Pin’s* account of the meaning of the phrase, *rule of faith*, is of as little consequence in the present quæstion, as *Mr. Chandler’s* quoting it is.

ONCE more—“ *Du Pin* himself (he says) acknowledges, that in the second and third ages of the church, we find as many creeds as authors, and the same author sets the creed down after a different manner in several places of his works, which plainly shews”—Now for a consequence—“ which plainly shews”—what? why, “ that there was not then at least any creed that was reputed to be the *Apostles*’<sup>k</sup>.” What is this to the purpose? But does this *variety of creeds*, which *Du Pin* mentions, *plainly shew* that there were, in these ages, no creeds or formularies of faith at all used in the churches? or does it not rather much more *plainly shew* the truth of the account which *Mr. Bingham*, and the author of the *critical history* give; viz. that each church had a liberty of framing formularies for their own use; and that these differing creeds, which *Du Pin* mentions,

<sup>i</sup> Case of Subscription, p. 123.

<sup>k</sup> Case of Subscription, p. 123, 124.

mentions, were most probably the expositions of such formularies so used.—But Mr. *Chandler* has another *consequence* to draw upon us, from this variety of creeds, as good as the former ; for *Du Pin*, it seems, likewise says, that it “ *plainly shews*, that there was not any regulated and “ ESTABLISHED FORM of faith<sup>1</sup>.”—*Where*—(for I am by no means frighten’d by the *established form* being printed in capitals)—*Where* does this variety of creeds plainly shew that there was not any regulated and established form ?—Does he mean, *one established form* of the *universal church* ? It may shew that, and welcome, I have nothing to do with it ; But if he thinks it shews, that there were no formularies of faith framed, and used at *Baptism*, even in the apostolical times, and after, by *particular churches*, which is the only quæstion here concerned ; the reader, I suppose, is satisfied by this time, that it shews no such thing. Dr. *Grabe*, on the contrary, was of opinion, that this *variety of creeds*, or expositions of creeds, differing in words and phrases yet agreeing in the substance of faith, was a proof that there was some traditionary creed from whence this agreement flowed ; which otherwise, he thinks, could never have happened : And that this variety in words and phrases, was occasioned by this creed not having been written in paper and ink, but in the table of the heart ; whence it was lawful to *each church*, to express the *sense* of it in *what words they should judge most proper*<sup>m</sup>.

“ ’Tis to be hoped therefore, (concludes Mr. *Chandler*) that the champion, or some of his friends for him, will inform the world what  
“ creeds

<sup>1</sup> Case of Subscription, p. 124.

<sup>m</sup> Grabii Annotata ad Bulli Judic. Eccles. Cathol. cap. v, vi, vii. §. 13.



“ creeds he means, which he talks of as *the most ancient ones*, and which with great assurance he “ appropriates to the use of baptism.” I answer, once for all, that I mean those ancient, short, and simple summaries of faith, which the *Apostles* used; the creeds, which *Irenæus* and *Cyprian* mention to have been in use at the admission of persons to *Baptism* in the *second* and *third* centuries; the summaries or formularies, which *Bishop Bull* shews to have been made the same use of in the same ages, both in the *eastern* and *western* churches; the same kind of summaries, which *Mr. Bingham* has given us the remains or expositions of; and which he, and the author of the *critical history*, and every body else who has considered these things, know that each particular church, in those and the following centuries, framed for their several respective uses as their circumstances required, and made use of by proposing them to the assent of all persons who came to be baptized.—These are the *ancient creeds* I speak of; and of which I have asserted what gives *Mr. Chandler* so much offence; that they were *originally intended* for that use, and were therefore short and simple.

IN few words, the case concerning creeds was this. That creeds were, in their *original* and *primary intention* and use, designed for the *candidates of Baptism*, is so evident, that the *most ancient* took *their rise* from the *form* of Baptism (as hath been before observed) and probably contained little, if any thing more. But the heresies, which soon arose, did not suffer the church long to use *so short and simple a form* and confession. Various were the heretics; who even in the *Apostles* times endeavoured to corrupt the principal articles of the

the Christian faith ; and after the death of the Apostles, began to spread and propagate their opinions : This made it necessary for the Bishops or governors of the several churches to frame *larger confessions* or forms of faith, and to require assent to them from the *catechumens*, or those who offered for Baptism. The *Eastern Churches* were at first chiefly disturbed by these heresies ; which occasioned the *first enlargement* of the creed to be in *those churches* ; and the additions which were made to the first and most simple form by the *Eastern Churches*, were for the most part received afterwards by the *Roman and Western Churches* into their confessions ; the *original and primary use* of all which creeds, were in admitting persons to *Baptism* : And though the *baptismal creeds* were enlarged from time to time, on the accounts above-mentioned ; yet the use they were intended for (*viz.* the simple confession of some of the chief fundamental doctrines, in opposition to heretical opinions, by the candidates of Baptism) did not require so *explicite* an account as was, and is necessary to be expected, from the candidates for the office of *public teachers*.—This account of creeds I take upon me to deliver as justifiable from a view of Antiquity, and as the opinion of learned men in this quæstion. —These creeds, or creed, from time to time enlarged, down from the age of the Apostles, were the *creeds I spake of* as *originally and primarily intended* for the *use of catechumens*, and as first used only in the office of Baptism : And if the reader shall prefer Dr. *Græbe's* opinion ; who, though he undertakes not to defend the account of *Ruffinus*, that the Apostles themselves actually composed the creed at once, which goes under their name ; and rejects the story of the twelve Apostles throwing in each of them their article ; yet endeavours to prove, that all the articles of that creed,

except the *communion of saints*, the *church*, and *Christ's descent into hell*, were expressed by the primitive Christians in their solemn confessions of faith, in the *age*, and by the *authority or approbation, of the Apostles themselves* °—If the reader, I say, shall prefer this opinion, to that which is more generally received; that this creed was enlarging, and received not it's completion, 'till 400 years after Christ; he may then look upon this creed in particular, so far, as one of the creeds I spake of.—And now Mr. *Chandler* may go tell his learned friends, that *Du Pin* says, that during the three first centuries there was no *regulated ESTABLISHED FORM of faith*; and when he has done, they will probably tell him, if they are indeed *learned friends*, that, if he means hereby, that there was no *one standard creed of the universal church*; it is nothing to the purpose: And if he means, that *particular churches* did not *frame their own creeds*, keeping to the analogy of faith, and *originally and primarily make use of them* in their admission of persons to *Baptism*; that he is mistaken, that he has *waded out of his depth*, and that the whole stream of Antiquity runs against him.

*Secondly.*—But he says, that “ during the three “ first centuries, there was not *any one creed* or “ formulary of faith authorised by public authority of the church, *which candidates for the Ministry were obliged to declare their assent to*, as “ the condition of their ordination”.—1. Now what does this prove, in the present quæstion about an *explanatory inquiry* on such occasions? Suppose there was no authorized *creed*, either of the universal church, or in particular churches, for the examination of the candidates for the Ministry; does

° *Vid. Grabii Annot. ad Bull. Judic. Eccles. Cathol. c. v, vi, vii.*



does it thence follow, that they were examined by *mere Scripture-words* only?—This may be one of Mr. *Chandler's* consequences, of which kind we have had many in the course of this debate ; But I assure him I admit none such, and must expect some farther proof of it—A strong presumptive one stands against him—We have seen, that each particular church had always a liberty of composing formularies for their own use and direction : *Tertullian*, of the *second* century, informs us that they were not tied up to *Scripture-words*, even in the examination at *Baptism* ; For he says, that “ the  
 “ responses then to be made by the baptized  
 “ persons, were larger than what is laid down in  
 “ the Scriptures<sup>p</sup>.” And Mr. *Chandler* observes, that,  
 “ during these primitive times there were many  
 “ real heresies, against which the men of learning  
 “ and ability in the church opposed themselves,  
 “ in order to preserve the unity and purity of the  
 “ Christian faith—when numerous heresies abound-  
 “ ed in it, that struck at the very foundations of  
 “ Christianity &c.”—Now, in such times and such circumstances ; when *numerous heresies abounded* in the church, which *struck at the very foundations of Christianity* ; and when each church thought themselves at liberty to *frame their own formularies for their own use* ; and did not think themselves tied down to *Scripture-words* even in the examination for *Baptism* ; can any man, who will consult his reason instead of his prejudices, seriously affirm that he believes, that these governors of the church, these *men of learning and ability*, who *opposed themselves to these heresies*, in order to *preserve*

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<sup>p</sup> Dehinc ter mergitatur, amplius aliquid respondentes quam Dominus in evangelio determinavit.—*Tertull. de Coron.* c. iii. p. 102.

<sup>q</sup> Case of Subscription, p. 132, 141.

the unity and purity of the Christian faith, would admit persons into the Ministry, into the important office of *Public Teachers*, upon their assent to the mere words of Scripture; when many of these numerous heretics might assent to *Scripture-words*, and yet, by their interpretation of them, might hold opinions repugnant to the true *Scripture-faith*—Would this be a likely way to preserve the unity and purity of the Christian faith? Or can it be rationally supposed, that they, who thought it their duty to oppose these heresies, to preserve the unity and purity of the Christian faith, and to prevent these heresies from being spread and propagated among their people; would acquiesce in admitting persons to the office of *Public Teachers* by such a rule of examination, as would admit every heretic who would assent to the mere words of Scripture; when at the same time they knew that these men, tho' they should assent to the words of Scripture, might nevertheless hold, and did hold, opinions which struck at the very foundations of Christianity; and would thereby be admitted into such offices, as would enable them to spread their heresies, to corrupt the people, and destroy, as much as in them lay, the unity and purity of the Christian faith—These are suppositions, the improbability and absurdity of which, None, who are not blinded by an inveterate prejudice, but must see; or who are not hardened by a more inveterate obstinacy, but must admit.— 2. When he says, that *there was not any one creed authorized by public authority of the church*, for the examination of candidates for the Ministry.—Does he mean, authorized by the universal church? If he does, this does not prove that particular churches had not their respective formularies for such examinations; any more than there not having been any one creed authorized by the universal church for examining the candidates for Baptism,

*tism*, proves that *each particular church* had not its *proper creed* for *that purpose*. On the contrary, as there not having been *one creed* of the *universal church* for *Baptism*, was the very reason that *each church* had liberty to *frame their own creeds* for *this use*, according to their several circumstances; so the case might be the same, and probably was the same, in the *forms of examining the candidates for the Ministry*—That 'tis highly improbable they would examine by the *mere words of Scripture*, when they had been abused by false and heretical glosses and interpretations, has been before shewn; and it is as highly reasonable to conclude, that in such cases, they would not think an examination by such short and simple formularies as *baptismal creeds*, to be sufficient; but would expect a more *explicite account* from the *candidates for the Ministry*; and think it necessary to discover, whether they held, not only the fundamental doctrines of Christianity expressed in *general terms*, but in such terms as might discover whether they held these *general doctrines* in their *true intent* and meaning, as *opposed to the heresies* which Mr. Chandler owns to have then *abounded*; before they would admit them to the important office of *Public Teachers* in the Church. And this is the more probable, since we find *Irenæus* complaining expressly, that the heretics *equivocated with the creed*, probably the baptismal creed, then in use<sup>r</sup>.—These, I hope, the reader will look upon to be rational conclusions; and if he does, he will at the same time be satisfied, that all Mr. Chandler's talk about *no creed* to examine by, is nothing better than evasion; concluding nothing against an *explanatory inquiry*, or for examination by *Scripture-words* only on such  
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<sup>r</sup> Ὁμοια μὴ λαλόντες, ἀνομοια δὲ φεροντες. Iren. Proæm.



occasions, in the Church either ancient or modern.

2. ANOTHER *observation* is, that “ the primitive creeds, such of them as are left on record, “ were *short and simple*.”——Very true, and I have assigned the reason for it, *viz.* their having been *originally intended* for the *use of catechumens* in Baptism.—Mr. *Chandler* says, “ the very contrary may be proved from Antiquity ”.—Why has he not produced such proof then? For what he has hitherto said, proves nothing about it. “ The most ancient creeds (says he) were unquestionably those we have in Scripture, and “ those which the primitive Fathers have left in “ their writings, which I have translated ”.—Those which he has translated and added to Mr. *Bingham’s* collection, are not creeds at all, ever composed for public use: So far from it, that he himself tells us in another place, that “ all the “ creeds he has translated are only mere private “ compositions, without having the sanction of any “ particular churches, much less of the universal “ church.” These therefore are so far from being the *most ancient* creeds, that they are *no creeds at all*. Indeed they are no more than occasional discourses, from which we may gather the *ancient faith*; and were no creeds, nor delivered as such; which Mr. *Chandler* owns: And if the reader would be informed, why he owns, in one place, those passages to be *only mere private compositions*, which in another he affirms to be, and cites as, *ancient creeds of the Church*; the only account I can give of it is, that it was to *serve a turn*, and *for his purpose*. To say therefore (as if it was saying something of mighty consequence) that —  
“ Now

<sup>s</sup> Case of Subscription, p. 125, 127.

<sup>u</sup> Case of Subscription, p. 141.

<sup>t</sup> Ibid. p. 141.

<sup>\*</sup> Ibid. p. 122.

“ Now it doth not appear, that any one of *these*  
 “ was originally framed only for the candidates at  
 “ Baptism,” is really what every reader ought  
 to resent, as a contempt put upon his under-  
 standing.——Pray Sir, *doth it appear* that any one  
 of *these* were creeds ever used at Baptism at all ?  
 If not, you know they are not the creeds I was  
 speaking of, as originally framed for that use.——  
 And if those which you have translated are no creeds  
 of any church, nor ever used at Baptism at all ; it is  
 no wonder, I suppose, that *it doth not appear* that  
 any of them were originally framed only for that use.  
 Mr. Chandler’s argument, when put together in  
 due form, is this.—“ It may be proved from Anti-  
 “ quity, that the public creeds of the Church were not  
 “ originally intended for the use of catechumens, nor  
 “ used at first only in the office of Baptism.”——  
 Why ? — “ Because *it doth not appear*, that any  
 “ of the mere private compositions, which were no  
 “ public creeds of any Church (but which never-  
 “ theless I have translated, and called the most  
 “ ancient creeds, to serve a turn ; though indeed,  
 “ to serve another, I have contradicted my self, by  
 “ owning, in other places, that they are not creeds  
 “ but private compositions) nor ever used or framed  
 “ for Baptism, or any other public use of the  
 “ church at all ; were originally framed only for  
 “ Baptism.” — If Mr. Chandler’s learned friends  
 are contented to take this for proving any thing  
 from Antiquity, or for reasoning or argument, or  
 for any thing but bold assertions and low fallacies,  
 the Case of Subscription is calculated for them, and  
 I wish them joy of it with all my heart !——As  
 to what he has translated in common with Mr.  
 Bingham ; That cited from the Apostolical consti-  
 tutions, is particularly there appropriated to Bap-  
 tism,

*tism*, as hath been shewn. As to the others, the *Canon* or *Symbol*, mentioned by *Irenæus* and *Cyprian*, are indeed mentioned as *baptismal creeds*; and the rest of *Mr. Bingham's collection*, from *Irenæus*, 'till he comes to give the more *perfect forms* of the creed, are said to be the *scattered remains* of the *creeds of the several churches*: But then, the ancient *baptismal creeds*, of which these were the *remains* (or perhaps *expositions*) and the *canon* or *symbol* before mentioned; as they were *used* at *Baptism*, so were *originally framed for that use*, as hath been before observed.

3. THE only remaining *observation* which I think my self concerned to take notice of, is, that “not one of the primitive Fathers speaks of one  
“*creed* for the *Candidates for Baptism*, and another for *Christians in general*, and a *third* for  
“the *Candidates for the Ministry*.”—Who said they did? The ancient *creeds*, which were only short and simple summaries, I have all along represented as *originally used only at Baptism*; and which did not make a part of the daily service of the Church, nor were used publicly by *all Christians*, 'till the *Vth century*. And as these creeds were made short and simple, on account of this their *original use*; to which use and end, short and simple creeds, containing the main *stamina* and *fundamentals* of Christianity, were sufficient (the *catechumens* being otherwise previously instructed more at large); no argument can be drawn from these, either by the *Old Whig* or *Mr. Chandler*, that the examination or inquiry into the faith of the candidates for the office of *Public Teachers*, should be as *short* and *simple* as *baptismal creeds*.—The question therefore is not, whether there was one *creed* for the candidates of *Baptism*, and another



other *creed* for the candidates of the Ministry (which is mere shuffle and evasion) but, whether it is not reasonable to believe, that, in the primitive ages as well as in the present, there was not a *difference* observed in the examination of the *Candidates for Baptism*, and the examination of *Candidates for the Ministry*; and whether a *more explicate account* of their faith was not required from the *latter*, than from the *former*.—If the affirmative can be made expressly appear from the primitive ages of the church, and those the most ancient, even the apostolical ages themselves; then the authority for continuing the like practice (whether by explanatory creeds, or any other explanatory inquiry, it matters not) will be sufficiently vindicated. — Let us see then how this matter stands.

WHEN *Philip* baptized the *Æthiopian Eunuch*, he required no other declaration of him, so far as appears, than that he *believed Jesus Christ to be the Son of God*<sup>a</sup>.

WHEN *Ananias* baptized *St. Paul*, it was required only that he should call on the name of the Lord, ἐπικαλεσάμενος τὸ ὄνομα τοῦ κυρίου<sup>b</sup>; that is, should *profess the name of Jesus Christ*, or declare himself to be a Christian; equivalent to *Philip's* demand of the Eunuch, that he should believe Jesus to be the Son of God.

So again *Peter*, on the day of Pentecost, when he baptized those present, who asked, *what shall we do?* bids them *repent, and be baptized, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν*<sup>c</sup>.

This confession then, or the like, was all that appears to have been required by the Apostles, and immediate messengers of our Lord, as previously

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necessary

<sup>a</sup> Acts viii. 37, 38.

<sup>b</sup> Acts xxii. 16.

<sup>c</sup> Acts ii. 38.

necessary to *Baptism*.—But do they appear to have required *no more* from the *candidates of the Ministry*, than *such plain and simple confessions*?—Let us review their *directions* upon this head.

WHEN St. Paul directs *Timothy* to “commit the doctrine to faithful men [*πιστοῖς ἀνδράσιν*, to “men *sound in the faith*] who shall be able [*ἱκανοί*, “fit, proper, or duly qualified] to teach others<sup>d</sup>,” *i. e.* to admit none into the office of the ministry, or, of Public Teachers in the Christian Church, but persons so qualified—When St. Paul gave this direction, did he mean to direct *Timothy*, to ordain such who should profess their belief in such *general terms* only, as that “Jesus Christ is the “Son of God;” or, upon their “*professing only* “the name of Jesus Christ, for the remission of “sins?”—If so, then, as St. Paul’s direction, will make no difference between the *inquiry* into the faith of the *candidates for the Ministry*, and the *candidates for Baptism*; it will only be telling *Timothy*, that all who, in point of faith, are qualified for *Baptism*, or merely to be admitted as *Christians*; are qualified, are fit and proper to be admitted as *Public Teachers* in the Church, and without any more explicate account of their faith.—But will any man seriously say, that he believes this to have been St. Paul’s meaning? and that, by *ἱκανοὶ καὶ ἐπεὶ οὖς διδάξαι*, men fit and qualified to teach and instruct others in the whole faith of the gospel (for that is the office of a Public Teacher in the Church) he understood only, men who should be qualified for *Baptism*, by making the short and simple baptismal profession of Jesus being the Son of God, or the Messiah?—Does St. Paul say, “ordain such as are qualified in the faith for *Baptism*?” (yet, he had no occasion to have said more,

more, if the account of the faith required for *Baptism*, and the *Ministry*, were one and the same) No ; but, “ such as are *qualified to teach* and instruct the people in all the doctrines of the “ Gospel ; ” which surely carries more in it, and authorizes a more explicate inquiry, than whether they are *qualified for Baptism* ; or fit merely to be admitted as *Christians*, by the profession of one or two fundamentals, which were thought sufficient qualifications for the *mere admission* into the *Christian Covenant*.—Will Mr. *Chandler* say, that St. *Paul* would have thought the Eunuch, baptized by *Philip* upon his confessing *Jesus to be the Son of God*, to have been thereby qualified also to have been *ordained a Public Teacher* in the Christian Church ? and yet it must be so, if the same confession of faith, or the same creed which was thought a sufficient qualification for *Baptism*, was always (as Mr. *Chandler* maintains) esteemed a sufficient qualification also for ordination to the *Ministry*.

THE same may be said of St. *Paul's* account of the *qualifications* of a *Bishop* ; who, among others, must have That of being *apt to teach* ; *ἰκανὸς ὡς*, qualified to teach, well instructed in the whole doctrine of the Gospel.—Is this no more than is required from a *candidate for Baptism* ? no more than *Philip* required from the Eunuch ?—These, and the like directions, are sufficient to shew the *difference* made, even in the apostolic age, between that qualification (in point of faith and knowledge of the Gospel) which was looked upon as sufficient, previous to the *first and simple admission into the Christian Covenant by Baptism* ; and that qualification, which was esteemed necessary for such persons who were to be admitted to the great and *important office, of teaching*  
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and



and *instructing* mankind in *all* the doctrines of the Christian Religion.

MR. *Chandler* says, that “ the truth of the  
 “ matter is this : that in the truly primitive times,  
 “ when there was no set *regulated* *formulary* of  
 “ faith, which was the *authoritative* common  
 “ *standard* of the *Christian Church*, every church  
 “ made use of such short and plain forms as they  
 “ thought most proper, and as their own cir-  
 “ cumstances rendered necessary, &c.<sup>f</sup> —I must  
 tell Mr. *Chandler* once again, that, whether there  
 was or was not any authoritative common standard  
 creed of the *universal Church*, it matters not ; if  
 there were (and, by the way, he here allows there  
 were) forms or creeds made use of by *every par-*  
*ticular church*, and drawn up in such terms as they  
 thought most proper, and as their own circum-  
 stances rendered necessary.

BUT here again he repeats his observation,  
 that “ they had not different creeds for different  
 “ purposes, or one for the candidates for Baptism,  
 “ and another for those who were candidates for  
 “ the Ministry ;” and “ see, reader, (says he) in  
 “ the ancient times, there was only one short and  
 “ plain creed, for Catechumens, baptized persons,  
 “ Presbyters, and Bishops<sup>g</sup>.”—*Where* is the reader  
 to look, in order to *see this* ? Mr. *Chandler* will  
 tell him.—“ In the letter, (says he) that *Eusebius*,  
 “ bishop of *Cæsarea*, wrote to the people of that  
 “ city, he inclosed the creed that I have before  
 “ translated, and prefaces it in this manner : *The*  
 “ *written formulary which I presented, &c. was*  
 “ *this ; even as we have received it from the Bishops*  
 “ *before us, and when we were first catechised, and*  
 “ *when we were baptized, and as we have learnt*  
 “ *from*

<sup>f</sup> Case of Subscription, p. 144.

<sup>g</sup> Case of Subscription, p. 143, 144.

“ from the sacred Scriptures, and as we have be-  
 “ lieved and taught when we were Presbyters, and  
 “ even since we have been Bishops. See, reader, in  
 “ the ancient times, there was only one short and  
 “ plain creed, for Catechumens, baptized persons,  
 “ Presbyters, and Bishops <sup>h</sup>.”—I fancy the reader  
 will see here not quite so much as Mr. Chandler  
 would have him. It will appear that this quota-  
 tion from *Eusebius*, does by no means prove That  
 for which Mr. Chandler has produced it. It proves  
 no more than that this formulary contained, ac-  
 cording to *Eusebius*, the *substance of the true faith*,  
 that had been professed by Catechumens, baptized  
 persons, Presbyters, and Bishops. It proves no-  
 thing about *one* and the *same creed* used for them  
 all; or, indeed, of *any* creed used for *any* of  
 them; and the reader will find, when he con-  
 siders what this *formulary of Eusebius* is, that he  
 neither did, nor could intend to say any such thing  
 as Mr. Chandler makes him say.—This formulary  
 then, the reader is to know, was composed partly  
 of the *creed then in use*, and partly of *additions* and  
*explications*, which *Eusebius*, who delivered it in  
 to the *Council of Nice*, as the confession of his  
 faith, then inserted, in order to clear himself of  
 the errors which had been laid to his charge (as  
 hath been before remarked <sup>i</sup>) and which *formulary*  
 underwent still *farther changes* and *additions*, before  
 it was allowed by the *Council* <sup>k</sup>.—This *formulary*  
 then, which *Eusebius* says was presented by him  
 to the *Council*, he could never intend, in the *pre-*  
*face* Mr. Chandler has quoted from him, to say,  
 was (as it there stands) the *one plain creed*, which  
 had been used for *Catechumens*, *Presbyters*, and *Bi-*  
*shops* :

<sup>h</sup> Case of Subscription. p. 143.

<sup>i</sup> Vid. p. 119.

<sup>k</sup> Euseb. Epist. ad Cæsar. apud Socrat. Hist. Eccles. l. i. c. viii. Theodoret. Hist. Eccles. l. i. c. xii.



*shops*: Because, in fact, *that* *formular*y had never been so used; as it consisted of a mixture of his own, then purposely inserted on the account above-mentioned—He could therefore mean no more, than that the *formular*y, inclosed in his letter to the people of *Cæsarea*, contained the *true faith*, which had been received and delivered down by the *Bishops before him*, and which was the faith professed by *Catechumens*, &c. This will still appear more plainly from examining the passage itself, which, for that purpose, I shall here set down.—το μὲν ἐν πατρῴων γράμμα, ἐπὶ παρεστῶτε θεοφιλεστάτῃ ἡμῶν Βασιλεῶς, ἀναγνώσκειν, εὐ τε εἶχεν καὶ δοκιμῶς ἀποφάνδιν, τούτων εἶχει τὸν τροπον· καθὼς παρελαβόμεν παρὰ τῶν πρὸ ἡμῶν ἐπισκοπῶν, καὶ ἐν τῇ κατηχησῇ, καὶ ὅτε το λείπον ἐλαμβανόμεν, καὶ καθὼς ἀπο τῶν θείων γράφων μεμαθηκάμεν, καὶ ὡς ἐν τῷ πρεσβυτερῷ, καὶ ἐν αὐτῇ τῇ ἐπισκοπῇ ἐπισυνεσάμεν τε καὶ ἐδιδασκαλέμεν.

Now, in the first place it is observable, that *Eusebius* does not here say, that he *received this formular*y from the *Bishops before him*; but only, *καθὼς παρελαβόμεν παρὰ τῶν*, &c. not, “ as we have “ received it,” that *particular formular*y (as *Mr. Chandler* translates) but, *καθὼς παρελαβόμεν*, as we have received, or, according to what we have received (or, have learned, have been taught) from the *Bishops before us*; καὶ ἐν τῇ κατηχησῇ, and according to what we received, or were taught, when *Catechumens*, &c. That this is the meaning of *καθὼς* here, is plain from what follows, καὶ καθὼς ἀπο τῶν θείων γράφων μεμαθηκάμεν, &c.—What! did *Eusebius* intend to acquaint the people of *Cæsarea*, that he had learned *that very formular*y from the *Scriptures*? No; but that it was agreeable to what *they had learned* from, or contained the *faith* of, the *Scriptures*; and therefore in the same sense is *καθὼς παρελαβόμεν* to be understood, viz. that this *formular*y was (not that *formular*y, that *creed* which they had



had received, but) *agreeable to, or according to the faith and doctrine*, which they had received from the Bishops before them, and when Catechumens, baptized persons, Presbyters, and Bishops. This is the plain meaning of the *Author*—The meaning of the *Translator* is, I hope, as plain too. *καθως παρελαβομεν*, is here rendered by Mr. Chandler, “as we have received it;” by which the *English* reader was to understand *Eusebius* to have here said, that they had received *that* *formular*y, in the words then delivered by *Eusebius*, from the Bishops before him; and that *that* *very* *formular*y was what had been used for Catechumens, and at the office of Baptism, &c.—But this too, I suppose, was designed for those, *who have neither leisure nor learning to consult the originals*.

So again—*Eusebius* does not say, that this was the *very formular*y used by them when Presbyters and Bishops; but, *ως επσευσαμεν τε κ̅ι̅ εδιδασκομεν*, *as we have believed and taught*, i. e. that this *formular*y was agreeable to, or, was the *substance of the faith*, so taught and believed.

IN the next place I must observe, that, supposing *Eusebius* to have been here speaking *strictly of this formular*y, viz. that it was the *very formular*y used by them when Presbyters and Bishops; yet, he does not say, that it was the *formular*y used for their *examination* at the *ordination* of Presbyters and Bishops; but, the *formular*y according to which they *believed and taught*, or, the *formular*y which they *used*, *εν τω παρσεντε- ρειω, κ̅ι̅ εν αυτη τη επισκοπη*, *when they were Presbyters, and even since they had been Bishops*—so that, at the most, here is no evidence that this was the *formular*y used in the *examination* at *ordination*, or of the *candidates for the Ministry*.

IF then this *formular*y of *Eusebius*, as it there stands, neither was, nor is delivered by him as,  
the

the *one creed* which was used alike for catechumens, baptized persons, and for the *examination* of *Presbyters* and *Bishops* at their *ordination*, (for which Mr. *Chandler* has been *shuffling* it into the hands of the reader) but is delivered only by *Eusebius* as what *contained*, or was *agreeable to*, the *ancient* and *constant faith* of the Church; then, no more is proved from hence, than that there was, in those times, only *one faith* for Catechumens, Presbyters, and Bishops: But, that *one* and the *same formulary* of *examination*, equally *explicite*, was alike used for them all, is not proved from what *Eusebius* hath related concerning this formulary; which, as delivered by *Eusebius*, was not at *that time*, nor *afterwards*, without *alterations* and *additions*, the *creed of any church*, nor used *either* for Catechumens, Presbyters, or Bishops; and therefore, that it was at that time, *used alike for them all*, is to be ascribed only to the *inventive genius* of Mr. *Chandler*.

THEREFORE, even supposing *Eusebius* to have been here speaking of the *creed*, *then in use* in the Church, without any additions of his own; and not only of the *substance of faith*, but of *that very formulary*; and that even *that very formulary* was the *one only creed* used for Catechumens, baptized persons, Presbyters, and Bishops; yet, were all this true (as there is not one word of it so) still it will not appear from hence to be any support to the *main point* which Mr. *Chandler* is to make out, *viz.* that there was *no difference made* in the *inquiry* into the *faith*, of the *candidates for Baptism*, and of the *candidates for the Ministry*.—For, may we not say, as truly, the very same things of the *Apostles Creed*, as *Eusebius* has said of *his formulary*?—Is it not equally true of the *Apostles Creed*, that we “ received it from the Bishops before us, and when  
“ we were first catechised, and when we were  
“ baptized,

“ baptized, and as we have learned from the sacred scriptures, and as we have believed and taught, when we were Presbyters, and even since we have been Bishops.”—And might I not here, according to Mr. *Chandler*’s way of drawing consequences, call out with him, in the same strain; See, reader, in the *Church of England* there is *only one short and plain Creed* for *Catechumens, baptized Persons, Presbyters, and Bishops!*—Yet, would this be any proof that there is *no difference* in the inquiry made at *Baptism*, and at *Ordination*? Mr. *Chandler* knows, to his sorrow, that it would not: And therefore, neither will what *Eusebius* says, prove the same of the times he is speaking of.—For, suppose that the *creed* used at *Baptism*, and at *Ordination*, in the primitive ages, was *one and the same*; does it follow therefore, that there was not a *more explicate inquiry* made at *Ordination*, than there was at *Baptism*? The *creed used* might be the *same*; But there might nevertheless still be a *more explicate inquiry* added to the *creed* at *Ordination*, than what was thought necessary at *Baptism*.

SINCE it has therefore been proved from the *apostolic practice and directions*, that a *difference* was expected, in the account to be given of their faith by the *candidates for Baptism*, and the account to be given by the *candidates for the Ministry*; and since the same has been shewn to be a rational conclusion, in regard to all the primitive ages, even from the reason of the thing; the main point is secured; and all Mr. *Chandler*’s talk about *one and the same creed* used at *Baptism* and *Ordination*, comes not up to the point—The *inquiry* was *more explicate* at *ordination*, and that’s enough.—



BUT, to conclude this head, supposing that *even this* were not so ; yet the *Church-Champion* is not yet so much *intimidated* by the great *Mr. Chandler*, as to be afraid of repeating, without asking his leave, that the governors of every church are authorized from *Scripture* and *reason*, to vary the *particular methods*, and *forms of examination*, as the *variation of times* and *circumstances* may require, as the *nature of the thing* demands, and *human prudence* may suggest ; not only according to the *number of heresies*, which is but one circumstance ; but also, as the *cunning craft of men* may render it, proportionably, more or less difficult to discover and fix their real sentiments.

—The art of *quibbling* and *evasion* may, like other *arts and sciences*, increase with time ; and though *heresies* might be *more numerous* in the *first centuries* ; yet the *art of evasion*, the *cunning craft*, may be greater in the *last* : And since we have had some *refiners* among us, who were ready, not only *fraudulently to subscribe* to the *Articles of the church* ; but also, to *defend such fraudulent subscription upon principle* ; This will justify the endeavouring to guard against such prevarication, by such methods as shall be thought the best calculated for it—And if men can evade the *present explanatory articles* of the church ; this is not an argument against *all explanatory inquiry* ; but is rather an argument for a *more explicite* one, so far at least as the *fundamentals* and *essentials* of our Religion may be ascertained.

—Add to this, that when we find the *enjoyment of Church preferments and emoluments* to have such an effect upon some mens minds, as to make them even endeavour to raise disturbances, and to *incroach* both upon the *Religious* and *Civil Establishment*, and demand them as the *natural rights* of Christians, without *qualifying themselves* according to the

the

the present *Laws of the Legislature*; These surely are *times and circumstances*, when it becomes the Establishment to *look about her*; and to guard, by *explicite inquiries*, against the *secret underminings*, as well as against the *open attacks*, of her long and inveterate enemies: And if it should be thought, that the *allurements* of these *preferments and emoluments* (of which they talk so *feelingly*) when they find they cannot be *admitted* into the offices of trust to which they are annexed, by a dispensing with the explicite inquiry they exclaim against; may tempt some men to endeavour to *creep into them* by the *cunning craft*, and *prevarication* above-mentioned; This would be no more an argument for *lessening* any *securities* we have, than it would be, to urge the *taking away all oaths to the Civil Government*, in order to *prevent perjury*—We are to take the *wisest and most prudent* methods we are able, and to leave the rest to *Providence*.

I AM now arrived at the last stage of my journey.

*Hic labor extremus*——

The last point, against which Mr. *Candler* has exhibited his exceptions, is,

## V.

MY appeal to the sense, and practice of foreign *Protestant-Churches*.

IN order to judge of the force of Mr. *Candler's* answer to this; the reader must be informed, to what use and end I made this appeal. Now it was, because “the Dissenters have commonly  
 “made their appeals to the foreign reformed  
 Y 2 “Churches,

“ *Churches*, against the *Church of England*: And  
 “ the acts, decrees, and canons of the national  
 “ councils of the reformed Church of *France*,  
 “ (which they allow to have been one of the best  
 “ of the reformed) were published in two volumes  
 “ fol. *Lond.* 1692. intitled, *Synodicon in Gallia*  
 “ *reformata*, by a *Dissenting Minister* among the  
 “ *Presbyterians*; and recommended, as containing  
 “ excellent expedients for preventing and healing  
 “ of *schisms* in the Church, and for re-uniting the  
 “ dismembered Body of divided Protestants; col-  
 “ lected out of the original manuscript Acts of  
 “ those Synods:” And yet, “ subscription is more  
 “ sparingly required, and more easy to be complied  
 “ with in the *Church of England*, than in that  
 “ very *Church of France* — All, who were  
 “ admitted into the Ministry, were obliged to  
 “ conformity and uniformity, by Subscription and  
 “ Oaths — In some cases, even private per-  
 “ sons were required to subscribe<sup>m</sup>” &c. — The  
 reader may see the whole, fully and particularly,  
 in Mr. *Bingham’s* work, intitled, “ *The French*  
 “ *Church’s Apology for the Church of England*; a  
 “ work, chiefly extracted out of the authentic  
 “ Acts and Decrees of the *French* national Synods,  
 “ and the most approved Writers of that Church:”  
 An Abstract of which I have given, in *Church of*  
*England vindicated*, p. 49—53.

Now, was it not very proper, in regard to  
 the *Dissenters* (to whom I had here expressly a  
 view) who exclaim so bitterly against the *Church*  
*of England* for the practice of subscription to expla-  
 natory articles; to recall to their memory, that the  
*reformed Church of France*, that very *Church*, which  
 they have esteemed the best of the reformed, that very  
*Church* which they have publicly exhibited and recom-  
 mended



*mended in opposition to the Church of England*—was it not proper and pertinent to remind them, that *that very Church* used the *same practice* (with the addition of oaths) *more strictly and with greater difficulty to be complied with*, than the *Church of England*?—This was the *end and purpose* for which *I made my appeal to the reformed Church of France*, to which *they themselves had first appealed*.—And now the reader is informed of this, he will find that all Mr. Chandler has said, in answer to this, is of no force or validity.

“ If we allow (says he) that the reformed Church of France is one of the best of the reformed, we do not thereby allow her constitution to be perfect, and free from blame ; nor set her up as a pattern of doctrine and discipline, to be followed by us, or any other Churches, any farther than as both are agreeable to the Christian Standard, &c. ”—What then?—I did not appeal to it to shew that they did ; but to shew only, that *that Church*, which *they allowed* to be one of the *best of the reformed*, did practice the *very same methods* as the *Church of England*, with greater strictness ; and therefore, that the *Church of England* had that Church, which they so allowed, agreeing with her in the opinion of the necessity of such practice—He says, that “ they do not set up the reformed Church of France as a pattern of doctrine and discipline, to be followed by other Churches, any farther than as both are agreeable to the Christian Standard.”—But they have set her up as a pattern in general, and have recommended her in opposition to the *Church of England* ; and if yet the *Church of England* appears to be more moderate, in that very practice against which they are so clamorous ; is not this sufficient to

to stop their mouths in such appeal, when the Church appealed to by them, as one of the best of the reformed, in opposition to the Church of England, is found to agree with the Church of England, and to be opposite in their sentiments and practice on this head to the Dissenters?—Does it not sufficiently shew the unreasonableness and perverseness of those, who set up their own opinions against all the reformed Churches; and, in particular, against that which they themselves have owned and appealed to, as one of the best of the reformed? But, it is not reformed in every instance according to their own model—It's constitution (it seems) is not perfect—that is, it is not quite to Mr. Chandler's taste; he, no doubt, would make it perfect at once, and our Dissenters are the only men in the world, who are qualified for the grand work of reforming the Reformation.

So again—he says, “ If upon comparison it should be found, that the Church of England is less arbitrary and severe than the Protestant Church of France, this will not prove that the severities of subscription she still maintains are at all justifiable, or that the imposing power she yet assumes and exercises is agreeable to the evangelical constitution, and the nature of Christianity;”—No; nor was any such thing intended to be proved by that comparison.—That the Church of England practices nothing unjustifiable; in requiring subscription, was proved by other arguments: The comparison between her discipline, and That of the Protestant Church of France, in this instance, was produced only to shew, that the best reformed Churches, in the opinion of the Dissenters themselves, have declared their judgment of the necessity of the practice of subscription to explanatory articles,

articles, of the *justifiableness* of the practice, and of its containing nothing *inconsistent* with the *nature of Christianity*; and that their judgment is therefore, in this point, *directly contrary* to the judgment of the *Dissenters*—This was what it was produced for; This it proves, and therefore proves as much as was intended in it.

“ ’Tis unworthy (he says) the character of  
 “ men of learning and candour to bring authority  
 “ instead of reason, example instead of proof, or  
 “ to urge custom, when they should first prove  
 “ the custom fit and lawful <sup>p</sup>.”—Here is the same *misrepresentation* again.—I do not bring the *authority* of foreign Protestant Churches *instead of reason*; their example *instead of proof*; nor *urge their custom*, without having first produced my reasons and arguments for the *fitness* and *lawfulness* of the *practice*, in general, of an explanatory inquiry. The practice is proved *fit* and *lawful* from other considerations; The merits of the cause were tried before; and the *Judgment* and *Practice* of foreign Protestant Churches, the practice in general of subscription to explanatory inquiries, were properly urged against *those*, who have *appealed* to their judgment of *Church-discipline in general*—properly urged, not to prove the *lawfulness* of such discipline; *That* had been proved before from other *topics*; but, as a *fit* and *sufficient reply* to *those particular persons*, by shewing, that the judgment which they appeal to, and approve in general concerning *Church-discipline*, stands against them in this particular of it; that those reformers who, according to the *Dissenters themselves*, were the *most wise, prudent, and judicious*, and reformed in the *best manner*, and upon the *best plan*; yet judged the very practice which the *Dissenters* condemn  
 in



in the *Church of England*, to be a *wise, prudent,* and *necessary provision* to preserve the purity of the Christian faith; and therefore herein rise up in judgment against the *Dissenters*, and condemn them.

BUT, I had observed farther, that “sober  
“and considerate men would not be for *lightly*  
“*throwing off*, what hath universally been thought,  
“and practised as, an *useful* and *necessary* part of  
“Church-Government <sup>q</sup>.” — Mr. *Chandler* answers, that “the customs and practices of the  
“whole *Popish Church* are against the Protestants.  
“What then? is Popery ever the better on  
“this account? Do not Protestants frankly con-  
“demn them <sup>r</sup>.” — Yes; But they did not *lightly*  
*throw them off*, or upon *no better reasons* and arguments than the *old Whig*, or Mr. *Chandler*, has produced against subscription to explanatory articles, or against an explanatory inquiry in the case in question. The doctrines and practices of the whole Popish Church have had (as Mr. *Chandler* will allow) a long, fair, and strict examination, by wise and learned men; and have been clearly and evidently proved, to the satisfaction and conviction of great part of the Christian world, to be *impious, idolatrous, absurd, and contemptible*, and to be *unsupported by reason or Scripture*; which are the reasons Mr. *Chandler* himself gives, why Protestants condemn the doctrines and practices of the Popish Church <sup>s</sup>. These doctrines and practices therefore, whatever universality they have had, are not *lightly thrown off* by Protestants — But is this the case in relation to an *explanatory inquiry* into the faith of the candidates of the Ministry? Has Mr. *Chandler*, or the *old Whig*, or any body else,

as

<sup>q</sup> Church of England vindicated, p. 54.

<sup>r</sup> Case of Subscription, p. 154.

<sup>s</sup> Ibid.

as clearly and evidently proved this to be impious, absurd, or unsupported by reason or Scripture; as Protestants have proved transubstantiation, and Image-worship, and the rest of the peculiar doctrines and practices of the Popish Church to be? Can Mr. Chandler find us out any Churches, or any part of the Christian world, that have received the like satisfaction and conviction against the lawfulness of the practice in question? — except a few Sectarists who dissent from the Church of England; and perhaps a few private persons, whose objections to an explanatory inquiry are not so much because they think it unlawful in itself, as because they have some reasons against giving an account of their own faith, and are against explanatory articles, only because explanatory articles are against them. — Does Mr. Chandler therefore put the case, of himself and Brethren condemning subscription to explanatory articles, or an explanatory inquiry; upon an equality with the case, of the Protestant-world condemning the Popish Churches? — When Mr. Chandler has shewn his reasons against an explanatory inquiry to be as good, and to be allowed so upon as good authority, as those upon which the Protestants have rejected the doctrines and practices of the Popish Church; when he has shewn that Protestants have lightly thrown off the latter, and upon no better reasons than what Mr. Chandler has advanced for throwing off the former; then, and not before, he will have a right of returning my censure — Till he has done This, it must stick where it is.

AGAIN, he tells me that “ the foreign Protestant Churches disapprove Diocesan Episcopacy,  
 “ and by consequence the Episcopal Government  
 “ of the Church of England, as contrary to the  
 “ order and establishment of Christ. Will the  
 “ gentleman (says he) pass his censure on this  
 Z “ subject

“ subject too? and say, the Church of *England*,  
 “ that opposes *her single judgment to the united*  
 “ *verdict of the whole Protestant world*, is an Opi-  
 “ niatre, and self-conceited? I leave him here (says  
 “ he) to his private meditations.”--No; But I will  
 say, that I must look upon *those* to be *Opiniatres*,  
 and *self-conceited*, who imagine the *arguments*  
 which *they* have advanced against an explanatory  
 inquiry, &c. to be as good as *those* by which the  
 Church of *England* hath vindicated her *Episcopal*  
 government; and therefore, that the *censure* which  
 I passed upon the former, of *opposing their single*  
*judgment to the united verdict of the Protestant world*,  
 might be very just, and due to the *reasons* on  
 which *their* judgment is founded; and yet will not  
 affect the latter, ’till Mr. *Chandler* has shewn that  
*their* judgment is *no better* supported.—The one  
 does not *lightly*, or without solid and substantial  
 reasons, retain her *Episcopal* government; The  
 other *lightly rejects* the practice of an explanatory  
 inquiry &c. upon *inconclusive, weak, and trifling*  
*objections*, and without giving *sufficient answers* to  
 the arguments for the *necessity* of it.—The diffe-  
 rence of the two cases supposed is very evident;  
 and therefore it is as evident, that a censure passed  
 in the one case, cannot, ’till Mr. *Chandler* (or  
*some of his friends for him*) has shewn the two cases  
 to be equal, *equally* affect the other.

But suppose I should dispute the *fact* with him,  
 that the Church of *England*, in her *Episcopal* govern-  
 ment, opposes *her single judgment to the united verdict*  
*of the Protestant world*?—Does not this gentleman  
 know, that the *Lutherans* in *Denmark, Sweden,*  
 &c. retained *Episcopacy*? And *Buddeus* shall speak  
 for those in *Germany*, who vindicates them in this  
 point,



point, against the charge of *Dodwel* and others \*. Are not these part of the *Protestant world*? And as to the *Calvinists themselves*, their *first Reformers* (Mr. *Chandler* should have known) did not *disapprove Episcopacy*, nor the *Episcopal government in the Church of England*; and opposed, not the *Episcopal Hierarchy*, but only the *Papal*. They looked upon it as an unjust reproach upon them to think they condemned Episcopacy: They declare that they did not throw it off, but could not have it there at *Geneva*, without coming under the *Papal Hierarchy*. In their several letters to *Q. Elizabeth*, to the Archbishop of *Canterbury*, and other *English Bishops*, they *approved*, and *congratulated the Episcopal Government of the Church of England*, and regretted that they could not have the like; which they owned as a great defect in their Churches\*.—The words of *Beza* and *Calvin* are express. The former says, “ If there  
 “ be any persons (which you will not easily per-  
 “ suade me) who reject the whole order of Epi-  
 “ scopacy, far be it from any man *in his senses* to  
 “ assent to their madness:” And particularly as to the *government of the Church of England*, so  
 Z 2 far

\* Neque objici nobis potest, quod Episcopatus in ecclesia nostra plane abrogatus sit— non tantum enim *eam* potestatem, qua in ecclesia apostolica *Presbyteri* gavisi sunt, verbi divini ministris relinquimus; sed quibusdam etiam [scil. Presbyterorum] etiam *ἐξου* quædam ac inspectio in reliquos tribuitur, qui Superintendentium, aut *Præpositorum*, aut *Inspectorum* nomine veniunt; quamquam et alicubi *Episcopi* adpellentur. *Isagog. ad Theol.* Vol. I. p. 746.

\* Vid. *Durel's View of the Government and Worship in the reformed Churches beyond the Seas.* Printed 1662.

† Si qui sunt autem (quod sanè mihi non facile persuaseris) qui omnem Episcoporum ordinem rejiciant, absit ut quisquam satis sanæ mentis furoribus illorum assentiatur.—*Beza ad Tractat. de Minist. Ev. Grad.* ab Hadrian. Sarav. Belg. edit. c. 1.

far was he from *disapproving* it, that he looked upon it as “a *singular blessing*, and wished that “she might ever enjoy it<sup>2</sup>.” And Calvin himself declares, that, as to “such an Hierarchy, “wherein *Bishops* so *preside*, as not refusing to “be *subject to Christ*, and to depend upon him “as their only head; they are worthy to be “*anathematized* (if there be any such) who will “not *reverence* it, and *submit to it with all obedience*<sup>3</sup>”—From whence it is plain, that there were none in his time to be found, who opposed the *Episcopal Government*, but only the *Papal*; and that our *modern Dissenters* would have been looked upon in this particular, by *Beza* as *madmen*, and by *Calvin* as persons who deserved to be *anathematized*. Where now is the *united verdict* of the whole *Protestant world* against the *Church of England* in this point? These were the principles of the *first Reformers* of the foreign *Protestant Churches*. Even the *Calvinists* set up *Presbyterian Government* by *necessity*; and retained and declared their regard, at the same time, for the *Episcopal order and authority*, in distinction from That of *Presbyters*. And if others have departed from the principles of their first Reformers, the judgment of the *Church of England* is not to be looked upon as *single* on that account; who is not obliged to *change her judgment*, which had thus the *suffrage* of the *first Reformers* abroad, and the *primitive principles of the reformation*; in compli-  
ance

<sup>2</sup> Fruatur sanè istâ singulari Dei beneficentiâ, quæ utinam sit illi perpetua. *Ibid.* c. 18.

<sup>3</sup> Talem si nobis Hierarchiam exhibeant, in quâ sic emineant Episcopi, ut Christo subesse non recusent, et ab illo tanquam unico capite pendeant, &c. Tum verò nullo non anathemate dignos fatear, si qui erunt, qui non eam revereantur, summâque obedientiâ observent—*Calvin.* de necessitat. Ecclesiæ reformandæ,

ance with those who shall depart from them, or with every *novel Sect* which shall rise up.

BUT I must remind Mr. *Candler* also, that no longer since than 1680, the then Bishop of *London*, in order to reconcile the dissenters by the judgment of the *foreign Divines*, having wrote to Monsieur *Le Moyne* Professor of Divinity at *Leyden*, and to Monsieur *L'Angle*, one of the *Preachers* of the reformed Church of *Charington* near *Paris*, and to Monsieur *Claude* another eminent *French Divine* ; They, in their several answers, agree in a vindication of the Church of *England* from any Errors in the *Doctrines*, or any unlawful impositions in the *Service* and *Discipline* of it ; which answers you may see at the end of Dr. *Stillingfleet's unreasonableness of Separation*, 1681, 4to.—And surely, *Episcopacy* is one part, either of her *Doctrines* or *Discipline*, or both.

AND now, what is become of the single judgment of the Church of *England* against the united verdict of the whole *Protestant world*, in the point of Church-Government ?—It appears on the contrary, that the united verdict of the first Reformers is with the Church of *England* in this point ; and that the judgment of foreign Protestants was declared to be so likewise, when wrote to upon the subject ; and consequently, that our modern Dissenters are Dissenters, not only from the Church of *England*, but from *Calvin* as well as *Luther*, from all Reformers at home and abroad ; and, in this particular, as well as in That of an explanatory inquiry, are the men who oppose their single judgment to the united verdict of the whole *Protestant*, and *Christian world*. — And therefore Mr. *Candler* had better not have dragged a point into this controversy, with which it has nothing to do ; and which turns out so little to his advantage — I leave him here to his private meditations.

BUT,



BUT, he says, that “ if the whole Protestant  
 “ world, and I will say (adds he) the whole  
 “ Christian world, should agree in imposing  
 “ subscriptions to explanatory articles of faith ;  
 “ yet if that imposition be wrong in its nature,  
 “ hath no foundation in Scripture, is not a pro-  
 “ per method of promoting unity and purity of  
 “ faith, and is absolutely contrary to the genius,  
 “ spirit, and whole constitution of Christianity ;  
 “ the practice of the whole christian world would  
 “ be no vindication of the thing, nor prove the  
 “ lawfulness and expediency of it ; and *should any*  
 “ *one oppose his single judgment to this united*  
 “ *verdict and practice of the Christian world*, he  
 “ would not deserve the reproach of an Opinia-  
 “ tre, and self-conceited person, but the charac-  
 “ ter of an *understanding, wise, and consistent*  
 “ Christian <sup>b</sup>.”— But till Mr. Chandler has pro-  
 ved that an explanatory inquiry is thus wrong in  
 its nature, hath no foundation in Scripture, &c.  
 which he has not yet done, nor (I shall venture to  
 say, if we may judge from the specimen he has  
 given us) will ever be able to do ; all he has here  
 said is to go for nothing.—In the mean while, I  
 must have liberty to tell him, that whatever *pri-*  
*vate man* sets himself up as a *man of wisdom and*  
*understanding*, should have very good evidence in-  
 deed, before he ventures to declare (For this is  
 what Mr. Chandler here asserts *any one* may do,  
 upon the credit of his *single judgment*) that he  
 thinks himself *wiser* than the *whole Christian world*.  
 This, I suppose, is to go for another instance of  
 Mr. Chandler’s boasted *noble and virtuous pride*.  
 But I must tell him, that true wisdom and under-  
 standing are seldom found, where modesty, and  
 an humble opinion of our selves are wanting. It  
 is

is the worst sort of wisdom, to be *wise in our own conceit* ; which often induces us to mistake That for *wisdom and understanding*, which is nothing but *opiniatrety and self-sufficiency*. A *wise man* will pay great regard to the opinions and judgment of men *as wise*, and under the same circumstances and advantages as himself ; much more to the opinion and judgment of the *whole Christian world* : And though he will not think himself obliged to receive even such universal opinions and practices *implicitly*, or *without examining* into the grounds and foundations upon which they stand ; yet he will esteem it to be the *best exercise*, and the *best evidence*, of his *wisdom and understanding*, to examine the *more carefully, fairly, and dispassionately* ; and not to be for *lightly and superciliously* rejecting what comes recommended to his examination with so great an authority, as That of the *whole Christian word*. — Mr. Chandler's fellow-labourer the *Old Whig* (another gentleman I suppose too of consummate *wisdom and understanding*) owned, that this particular practice of requiring subscription to explanatory articles, was the practice of *all Churches whatever* ; and the *Old Whig's* fellow-labourer Mr. Chandler, joins with him in thinking, that, supposing it so, it would be never the better for that : Yet I must be of opinion, that the *concurrent and united judgment* of *all churches whatever* of the *whole Christian world*, in a point of this nature particularly, a point of *Christian prudence* in the exercise of *Church-discipline*, in confirmation and support of the justness and validity of the reasons and arguments produced for it ; will always have so much weight with men of *true wisdom and understanding*, that they will not be *obstinately and pertinaciously*, and upon no better foundation than what the arguments produced against it have yet afforded, for absolutely *throwing*

ing off a practice of this kind ; which, tho' some particular Churches may have exceded in the methods and forms of exercising it, hath yet been *universally by all Churches whatever of the whole Christian world*, judged to have been, in the general, in some times and circumstances, a lawful and necessary practice in church-discipline.—I argue not, that a number of Churches, or all Churches, agreeing in a practice of this nature, is an argument *in itself* of the *lawfulness* of it —The merits of the cause must, in the last result, be tried by the force of the reasons and foundations on which it is built : But, *all churches of the christian world agreeing in it will be of so much weight* ; that *wise and understanding men* will not be for *lightly* contemning, and *throwing it off*, without a *more strict and impartial examination* ; or upon the credit only of *such objections and cavils* as have appeared in the course of this debate.—This is all that I have affirmed, and which I shall continue to affirm, 'till I see such objections *better supported* than I have yet done ; without being afraid of the *wise and understanding Mr. Chandler*, or, his fellow-labourer, the *wise and understanding Old Whig*.—

BUT now we are arrived at the famous “ speech  
 “ of the *Reverend and learned John Alphonso Tur-*  
 “ *retine*, made to the lesser Council of *Geneva*,  
 “ previous to the abolishing their subscriptions  
 “ there.” Mr. *Chandler* brags mightily of this  
 speech, which he has “ translated from a *French*  
 “ MS. containing some curious facts not so well,  
 “ or generally known amongst us, and which  
 “ too (like his collection of creeds) hath never  
 “ been before published c.”

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THE design of publishing this speech is to shew, that my “ assertion is not true, viz. that the “ *united verdict* of the *Protestant world* is in favour of *Subscriptions* ; ” and that “ the most certain “ *facts* contradict it<sup>d</sup>. ”—Now, since Mr. *Candler* triumphs so much in this speech ; I shall beg leave to lay before the reader the *following remarks* upon the speech itself, with an examination of Mr. *Candler*’s reasoning and observations upon it ; and shall then leave the reader to judge, when these *curious facts*, not so well or generally known amongst us, are known and opened fairly and truly ; whether This, like the rest of Mr. *Candler*’s proofs and authorities, does not fail him upon the tryal ; whether the *Verdict* of the *Protestant world* may not be in favour of *Subscriptions*, notwithstanding any thing that appears in, or can be concluded from *this speech* to the contrary ; and whether therefore, Mr. *Candler* might not as well have suppressed these *curious facts* not so generally known, and have permitted them to have remained quietly locked up in the *French MS.*

1. THE subscription abolished at Geneva, to which this Speech of Mr. *Turretine* was previous, was subscription to the *Formula Consensus* : And it appears, that the great and chief reasons (the others shall be taken notice of, when we come to Mr. *Candler*’s reasoning upon this speech) here alledged by Mr. *Turretine* for abolishing this subscription, were

*First*, on account of the form of that subscription, which runs thus : *Sic docebo, scilicet quoties hanc materiam tractare suscipiam ; I will thus teach, as often as I shall undertake to treat of this subject : Contrarium non docebo, neque ore, neque calamo, neque publice, neque privatim ; I will not teach the*

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contrary,

<sup>d</sup> Case of Subscript. p. 155.

contrary, neither by speaking, nor writing, neither publicly, nor privately. The former part of which form of subscription was looked upon, and indeed very justly, to be “*extremely equivocal*”, and inconsistent with frankness and sincerity ; or which, in one word, might be a *fraudulent subscription* : And the latter part of which, was as justly thought to “*establish a kind of very odious inquisition ; especially in conversations, and correspondences by letters ; not at all agreeable to the nature of subjects which all the world owns to be indifferent<sup>e</sup>.*” So that this was not abolishing subscription as wrong *in itself*, but this *particular form* of subscription as *establishing* a kind of very odious inquisition ; and on account of it’s being *equivocal* and *fraudulent*.—For, “*it is not an indifferent thing (says Mr. Turretine) to have equivocating subscriptions<sup>f</sup>.*”

Secondly, other reasons given for abolishing this subscription are—that, “*the matters to which this subscription was required, were such as Persons of all sides avow to be indifferent, and no ways essential to salvation*”—that, “*in the judgment of one party as well as another, they are not of necessity and importance*”—that, they are “*things purely indifferent*”—that, they are “*subjects which all the world avow to be indifferent*”—that, the matters in question have “*little importance*”—“*very obscure and exceeding difficult*”—“*many of them such, as are absolutely impossible to be decided*”—that, it was “*the constant, general sense of their churches, that these matters are by no means essential to salvation*”—that, “*all these matters were treated by the most rigid*”  
“*of*

<sup>e</sup> *Vid. Mr. Turretine’s Speech ; in Case of Subscript. p. 158, 159, 160.*

<sup>f</sup> *Ibid. p. 174.*

“ of their Divines as *an affair of nothing*”—that,  
 “ all the members of their society, even those  
 “ who are the warmest, have avowed that these  
 “ things are *entirely indifferent*, and *no ways essen-*  
 “ *tial* to salvation” — and, that “ it was on this  
 “ foundation they consented to cut off the words  
 “ *sic sentio*”—that, “ they have *no kind of influ-*  
 “ *ence* whatsoever, either upon *morals*, or on the  
 “ *worship of God*, or on the *method of preaching*”.  
 —that, “ it would be of *little edification*, I might  
 “ even say (adds Mr. Turretine) in some measure  
 “ *scandalous*, to speak to the people about them” —  
 that, “ they are matters *not controverted* amongst  
 “ their Teachers”—that, they are “ *Bagatelles*,  
 “ or *trifling things*.”

SEE here the motives, and reasons for abolishing subscription at *Geneva* ! It evidently appears, from one end of Mr. Turretine's *Speech* to the other, that it was *not* on account of any conviction or persuasion of the *unlawfulness* of subscription to *explanatory articles* in itself, or in the *general* : There is not *one word* in Mr. Turretine's *Speech* that either *expresses*, or *implies* it : But it was abolishing *that subscription* to the *formula consensus*, that *particular subscription*, as such. The reasons given for it are what *no way affect* subscription to explanatory articles in the *general* ; but such as relate *particularly* and *only to that subscription* ; reasons, drawn from the *particular form* of *that subscription*, and from the *particular matters* there required to be subscribed.—Can Mr. Chandler deny this ? If he can, he must produce his *French MS*, and prove his *own translation* to be *spurious*.—It lies before the world, and the appeal is to them.—If he cannot deny this ; why

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does

§ *Vid.* Mr. Turretine's *Speech* ; in *Case of Subscript.* p. 160, 161, 163, 164, 168, 175.



does he pretend to pass upon us this *Geneva-Speech*, as of any force or authority, for proving the judgment of foreign Protestant Churches to be against the lawfulness of subscription in general ?

2. THOUGH, upon the forementioned reasons, subscription to the *Formula Consensus* was abolished ; yet, they did not think, as Mr. Chandler does, that there ought to be *no test of orthodoxy*, no *abridgment of the liberty of Teachers*, no *explanatory inquiry* or articles, no *uniformity in Doctrines*. No ; there was still a test and regulation of this kind to be observed. Mr. Turretine declares, that the design was “ to meddle nothing with doctrinal  
“ matters, nor with their regulations.” They were to “ remain in their full force : ” And that the attempt was only “ to soften the extravagant  
“ and excessive rigour which attended these subscriptions.” It was proposed, that all *Public Teachers* should be still obliged to conform, in their sermons and lectures, in the *Church* and the *Academy*, to their regulations, and the doctrine of this very *Formula Consensus* ; which, though subscription to it was abolished, was yet “ to be the  
“ only doctrine taught, and they who were of contrary sentiments were not to be allowed to teach  
“ them ” : ” And Mr. Chandler acquaints us, that one of the “ qualifications thenceforward required of all who offered themselves to the Ministry,” was, “ to promise, that they will teach  
“ nothing in the Church nor Academy, that is  
“ contrary to the *Consensus Helveticus*, or the  
“ Confession of the *Gallican Church*.”——Mr. Chandler may please to consider, whether *this injunction*, which lays an obligation upon Public Teachers, *not to teach* doctrines contrary to those  
con-

<sup>b</sup> Vid. Mr. Turretine's Speech ; in *Case of Subscript.* p. 162, 163, 169.

<sup>i</sup> Ibid. 176.

contained in a *Consensus* or articles, ready drawn up to their hands by others, and of which they had no share in the making ; be not an imposition, and a restraint upon *Christian Liberty*, so far as it goes, equally with requiring a *profession of belief*.—Mr. Turretine says, that it is “ *contrary to sincerity* to “ engage one’s self to teach that which one doth “ not believe, if at the same time in contrary sentiments<sup>k</sup>.”—I should be glad to be informed, whether it be not also *contrary to sincerity*, for a Public Teacher in the Christian Church, to engage himself *not to teach* what he doth believe to be Scripture-doctrine.—If you say, that unless he believes the determinations of the *Consensus* to be true Scripture-doctrine, he ought not to engage himself *not to teach the contrary* ; I answer, that, if he does believe these determinations to be *Scripture-doctrine* ; there would be no more hardship in requiring him to *profess his belief* of them, than requiring him to *promise not to teach the contrary* doctrines : If he does not believe them to be *Scripture doctrine* ; then, he is either obliged to *promise not to teach* what he believes to be *true Scripture-doctrine*, or to be excluded from the Ministry, and all the preferments and emoluments of the Church. Is not this a restraint, an abridgment of *Christian Liberty* ?—Is not every Public Teacher obliged, as such, to make the word of God the only authentic, authoritative judge and rule, what he ought or ought not to teach ; and not to submit to any human decisions in this case ?—When Mr. Chandler recollects this, I should think that the excellent speech of Mr. John Alphonso Turretine would not appear to be so much to Mr. Chandler’s taste, as he could wish it ; and that it might have been more

\* Vid. Mr. Turretine’s Speech ; in Case of Subscript. p. 159.

more for the interest of his cause to have *suppressed*, than to have *translated* it.

3. I MUST recommend it to Mr. *Chandler's* observation, that Mr. *Turretine* expressly *allows*, that, in some times and circumstances, *subscription to explanatory articles* may be required upon good reasons.

HE says—"We are fully persuaded, that these  
 " establishments were made with good views, and  
 " that they might then have *good reasons* for  
 " them<sup>1</sup>."—And that the abolishing them at any  
 time, may be consistent, in the same persons, with  
 injoining them before: For he adds, "If those  
 " pious persons, who had an hand in them, had  
 " lived now, and had seen the state of affairs in  
 " *Germany, England, &c.* we are abundantly  
 " convinced that they would have entered into  
 " our sentiments<sup>m</sup>."—All this shews that Mr.  
*Turretine* was of opinion; not with Mr. *Chandler*,  
 that *no times or circumstances can ever make subscrip-*  
*tion to explanatory articles necessary*; no, he was  
 not so dogmatical and positive; But, that *some*  
*times and circumstances may render the requiring*  
*such subscription, reasonable*; which *other times and*  
*circumstances may render improper or unnecessary*:  
 And therefore he allows, what gives Mr. *Chandler*  
 so much offence in my Book, viz. that "the  
 " *particular rules, and methods of inquiry, and*  
 " the tests proper to be required of the qualifica-

" tions of Candidates for the Ministry, must  
 " *change and vary according to the variations of*  
 " *times and circumstances, and must be left to the*  
 " *discretion of those who are to exercise such au-*  
 " *thority.*"—How indeed it is *consistent*, to de-  
 clare (as Mr. *Turretine* does) that the doctrines,  
 subscrip-

<sup>1</sup> *Vid.* Mr. *Turretine's* Speech; in Case of Subscript. p. 173.

<sup>m</sup> *Ibid.*



subscription to which they abolished, were not only *Bagatelles*, things *indifferent*, and of no importance, but even such as it would be *scandalous to speak to the people about*; and yet, that times and circumstances might be such, as to make the requiring subscription to *such matters* founded upon *good reasons* — nay, to admit that *even still* this should be the *only doctrine taught*, and that they who were of *contrary sentiments* should *not be allowed to teach them* — for this, it is none of my business to account—I leave it to Mr. *Candler*, when he shall think proper to give us an Edition of the *French Manuscript*, with his *critical* notes upon it.

4. MR. *Candler*, having finished the translation of his *French Manuscript*, breaks forth in the height of his joy and triumph, into an expostulation.—“ What now is become of the united verdict of the Protestant world <sup>n</sup>?” What? Why, for ought I see, it is just where it was before. Subscription to explanatory articles he owns they had: But (says he) they *dropped and disused* them°. Why? not a word appears against the *lawfulness* of the *practice in the general, or in itself*; But, at *Geneva*, the *form* used in subscription to the *Formula Consensus* was *equivocal*, inconsistent with *sincerity*; and the *matters* contained in it were *trifling*, and of *no importance*, &c. Therefore they abolished, not subscription *as such*, or as *unlawful in itself*; but, *this particular* subscription, for the reasons above given; not that subscription *as subscription*, but, as subscription to the *Formula Consensus*: And at the same time a *verbal promise* is required, *not to teach* any doctrine *contrary* to it; a method which is, as I before observed, an abridgment of Christian liberty as much as the other.—

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<sup>n</sup> Case of Subscript. p. 176.

° Ibid. 176, 177.

I may here add, that a *verbal promise, not to teach* the contrary doctrines, being equal in its force and obligation, with every *honest* man, to *subscribing* such promise ; This method, of taking a *verbal promise*, instead of *subscription to it*, while it laid a restraint upon the Christian liberty of all such, and excluded them from all the preferments and emoluments of the Church, equally as if they subscribed it ; left room for fraud and prevarication to all those who were disposed to take advantage of it ; when they knew that they could not be convicted upon record.

As to the other places he mentions, *viz. Basil, Zurich, Newchatel, and St. Gall* ; no particular account is here given of the motives they proceeded upon, any way affecting subscription as such, and therefore nothing can be said to them— Only I may just hint, that after Mr. *Chandler* has mentioned all these Protestant states, as having “ *once had their subscriptions* ;” he tells us, that “ they experienced the inconveniences of them ;” and they were *dropped, disused*, and by public authority removed out of several Protestant States and Churches, where they have never been suffered to return to this very day <sup>p</sup>.—— Where ? Would not any one imagine it was in all these Protestant States and Churches which he had just before mentioned, *viz. at Basil, Zurich, Newchatel, and St. Gall* ? Yet this is not true ; For, at *St. Gall*, subscription was *not* absolutely removed, as appears from this very Speech ; For Mr. *Turretine* tells us (though Mr. *Chandler* would not) that, at *St. Gall*, they are *still obliged* to subscribe, “ when admitted into the synod of the Churches of *Appenzel and St. Gall* <sup>q</sup>.” But Mr. *Chandler*,

<sup>p</sup> Case of Subscript. p. 176, 177.

<sup>q</sup> Ibid. p. 167.

*Chandler*, though he has mentioned *all these* states together ; and tells us, that “ *they once had their* “ *subscriptions ; that they experienced the inconveni-* “ *ences of them ;*” and, one would imagine, was going to tell us, that they were *removed out of them all* ; he says indeed only, that they were “ *re-* “ *moved out of several* Protestant States and “ *Churches ;*” which does not necessarily include *St. Gall* : But why then, when he was giving us a detail of several Protestant States and Churches, out of which subscriptions *were* removed ; did he name *St. Gall*, out of which they were *not* removed ?—This may have been a slip of his pen, and excusable from his *great zeal* against *subscription*, which he was willing to *remove* out of *as many Churches as he could*—pity ! the mistake happened to be on that side which most served his purpose ! For Mr. *Chandler*, to be sure, was “ *not conscious to himself of any intention, to de-* “ *ceive any person living.*”—

HE says, “ *the very Church of England ex-* “ *pressed her dislike of them, and her Bishops re-* “ *monstrated against them.*”—Against what ? against subscription *as such*, as *unlawful* in the *nature of the thing* ? No such matter ; yet this is what he would insinuate. What they expressed their dislike of, was the *Geneva subscription* to the *Formula Consensus*, for reasons *peculiar to that particular* subscription. This appears to have been the case, from this speech of Mr. *Turretine*—“ *Our* “ *society*” (says he) “ *thinks in general, that* “ *there are great inconveniences in leaving any* “ *kind of subscriptions whatsoever to such matters* “ *as these, which persons of all sides avow to be* “ *indifferent, and no ways essential to salvation—* “ *These subscriptions are also extremely offensive*

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“ to



“ to other churches, which are not of the same  
 “ sentiments ; particularly those of *Germany* and  
 “ *England*, who are continually complaining of  
 “ it<sup>s</sup>.”—Of what? why, you see, not of sub-  
 “ scription in *general*, but of *that* subscription to the  
*Formula Consensus*, as such ; subscription to mat-  
 “ ters avowed, by persons on all sides, to be indifferent ;  
 “ to matters no way essential to salvation ; and where-  
 “ in the Church of *England* was not of the same sen-  
 “ timents.

A G A I N —“ The Churches of *England* (says  
 “ Mr. *Turretine*) which hold so considerable a  
 “ rank in the Protestant interest, are extremely  
 “ displeased with *our* subscriptions”—why?—  
 “ The next words shew you—“ For *they* are in dif-  
 “ ferent sentiments, and they think that we con-  
 “ demn them by *our* rigours.”—Rigorous imposi-  
 “ tion of subscription, to matters *indifferent*, of *no*  
*importance*, and *no ways essential to Salvation*—  
 “ This was what displeased the Church of *England* ;  
 “ This was what “ the Bishops of that country spoke  
 “ of.” This was what Mr. *Turretine* complains  
 “ of, as having “ done them infinite harm, not  
 “ only among the Episcopal Party, but the  
 “ learned Presbyterians”—Not subscription *in it-*  
*self*, or *in general* ; nothing of that appears, nor  
 “ can Mr. *Chandler* prove it so to have been, though  
 “ it was for his purpose so to represent it.—

B U T we have more of the same kind—“ The  
 “ arguments (says Mr. *Chandler*) in this speech  
 “ against the imposition of subscription to human  
 “ explanatory articles of faith, are so convincing  
 “ and strong, &c.<sup>x</sup>”—Not one argument, in the  
 “ whole speech, against subscription *as such*, or a-  
 “ gainst

<sup>s</sup> *Vid.* Mr. *Turretine's* Speech ; in Case of Subscript. p. 160,  
 161.      <sup>t</sup> *Ibid.* p. 165, 166.      <sup>u</sup> *Ibid.* p. 166.

<sup>x</sup> Case of Subscription, p. 176.

gainst subscription to explanatory articles *in general*; but against *this particular* subscription only, founded upon *reasons peculiar to that* subscription—Not one word, from one end of this speech to the other, against subscription to explanatory articles of *faith*; but only against subscription to points which are *no* articles of *faith*, but matters *purely indifferent*, of *no importance*, and *no ways essential to Salvation*.

AGAIN—Mr. *Chandler* tells us, that Mr. *Turretine* “ had all the success he desired, all subscriptions to human formularies were abolished “ by public authority.”—What! *as such*? and as unlawful *in general*? All subscription to all human formularies? No; but subscription *only* to a *particular* human formulary, for, and expressly on account of, it’s containing *matters indifferent*, of *no importance*, *Bagatelles*, &c.—By obtaining the abolition of This only, Mr. *Turretine* had indeed *all the success he desired* from making this speech—What *success* Mr. *Chandler* will have from *translating* it, the reader, I believe, by this time, can pretty well tell.

BUT we have more of it still—“ The reformed “ Princes of *Germany* (says Mr. *Chandler*) and “ particularly the King of *Prussia*, extremely “ disapproved them” —disapproved what?—Look into the speech and you will see—“ The “ reformed Princes of *Germany*, who have *Lutherans* in their dominions, and especially the “ King of *Prussia*, extremely disapprove *our rigor*.”—Mr. *Turretine* adds—“ The late Elect- “ or of *Brandenbourg* wrote to the Protestant Can- “ tons, desiring them to use”—what? no Subscriptions? No; but only “ *more moderation* in “ these affairs; giving them to understand, that “ their *rigor* was extremely prejudicial to the de-

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“ sign

“ sign he had formed of reuniting the *Lutherans* <sup>a</sup>.”—The *rigour*, in imposing subscription to matters of *no importance*, and yet about which the several Churches differed; This was what the *reformed Princes of Germany*, and the King of *Prussia* in particular, *extremely disapproved*—But is this disapproving *subscription at large*, as Mr. *Chandler* represents it?—

AGAIN—“ Upon examination they were found obstructions to peace and unity, snares to conscience, the sources of insincerity and equivocations <sup>b</sup>.”—*what* were found to be so? Subscriptions *in general*? No; but *such* subscription as *That* to the *Formula Consensus*; Subscription in an *equivocal form*; Subscription *rigorously imposed* to matters *indifferent*, and of *no importance*; and engaging the subscribers not to teach contrary doctrines, neither by *word* nor *writing*, neither *publicly* nor *privately*. “ These sort of promises (says Mr. *Turretine*) are absolutely impracticable, and no one knows how to keep them. For in truth ’tis not possible to be so exactly on one’s guard, not only in public, but in private also, as in so many little questions that are of no importance, to prevent every single small word from escaping one in reference to them. So that this is really laying a *snare for the consciences of men*.—They will be always a snare to entrap conscience, and absolutely impossible ever to be observed <sup>c</sup>.”

*These* were the reasons upon which, not *subscription in general*, which these reasons *do not affect*, but this *Geneva-subscription* was found to be a *snare to entrap conscience*, and the *source of insincerity and equivocations*—And we find other people too

<sup>a</sup> Mr. *Turretine’s* Speech; in *Case of Subscription*, p. 166.

<sup>b</sup> *Case of Subscription*, p. 177.

<sup>c</sup> Mr. *Turretine’s* Speech; in *Case of Subscript.* p. 160, 161.



too can set *snarcs* and *traps*, in their own way—One would have thought, that a person who just came from *translating* Mr. Turretine's censure of *equivocal* and *fraudulent subscription*, should have avoided the like doings of all kinds; and, among the rest, That of *equivocal* and *fraudulent representations*.

AND now Mr. *Chandler*, having thus displayed his cunning, proceeds to display his eloquence in a fine *apostrophe* to the foreign Divines.—*Generous Clergy!*—*worthy and virtuous Clergy!*—*Happy Clergy!* &c.—To all which I have nothing to say, and shall content myself with only *admiring*.

BUT he comes out of his *reverie*, and now we have him at *reasoning* again.—“ The Prelates of  
“ the Church of *England* were instrumental in the  
“ abrogating the subscriptions at *Geneva*, who declared themselves grievously offended with them,  
“ because they apprehended that they condemned  
“ their own sentiments. But do not the subscriptions of the *English Church* carry in them an  
“ *equal condemnation* of all other Churches and  
“ persons that differ from them? And will not  
“ this be an *equal reason* for removing, or softening these subscriptions here, as it was for those  
“ of *Geneva* entirely to suppress them there<sup>d</sup>?”

As to softening, or suppressing our subscriptions, I say nothing now: But, that the condemnation, which our subscriptions are supposed to carry in them, of other Churches which differ from us, is an *equal reason* for us to remove them, as it was for those of *Geneva* to remove the subscription to the *Formula Consensus*; I must have leave to deny. For the *Formula Consensus* not merely *condemned the sentiments* of other Churches which differed from it; But, it condemned their  
sentiments

<sup>d</sup> Case of Subscription, p. 178.

sentiments (and was on that account too *rigorous*) in matters *avowed on all sides* to be *indifferent, non-essentials, and impossible to be determined, &c.* Matters, therefore, not of a *nature or importance* sufficient to *justify such rigour*, and such *condemnation of other Churches*.—This it was, which displeased the *Prelates of the Church of England*: This it was they *complained of*, and which induced them to be (as Mr. Chandler tells us) *instrumental in abrogating the Subscription at Geneva*.—But Mr. Chandler had heard of an *Argumentum ad Hominem*, and *Parallels*, and was resolved to make use of them whenever he thought they came in his way.—The misfortune is, that his *equal reason* is lame, and wants a leg: For, before he can prove what he offers, to be an *equal reason*; he must shew, that the matters in our Creeds and Articles, to which subscription is required, are, like the matters in the *Formula Consensus*, *equally non-essentials, impossible to be determined*, and such as are *avowed on all sides to be indifferent, &c.*—This it is to set up for a reasoner, without a proper stock.

ONCE more—"Can the Governors of the  
 " *English Church* complain with justice of the ri-  
 " gours of a practice in other Protestant Churches,  
 " which they maintain themselves in their own?"  
*i. e.* The Governors of the *English Church* cannot  
 complain with justice of the *rigours of other Pro-*  
*testant Churches* in requiring subscription to *mat-*  
*ters impossible to be determined, non-essentials, and*  
*avowed on all sides to be indifferent*, and which it  
 would be *even scandalous to speak to the people about*  
 —Because the *English Church* requires subscription  
 to matters of a *quite different nature*, and therefore  
 is *not guilty of the rigour of which she complained in*  
*other Protestant Churches*.—This is rare logic! to  
 which

which I really don't know what to say, but that it puts me in mind of the *expeditious reasoners* in the Dunciad——

And Demonstration thin, and Theses thick,  
And Major, Minor, and Conclusion quick.

UPON the whole, this Speech of Mr. *Turretine*, which Mr. *Chandler* has made so much noise with, turns out to be of no service to him; and it appears, either that he did not at all understand the affair in the Speech he has *translated*, or that he has, in his observations upon it, chosen to misrepresent it.—The reader sees the whole of the matter to have been, that, at *Geneva* they abolished subscription to the *Formula Consensus*, not (as Mr. *Chandler* would represent it) because they disapproved, or condemned the practice of requiring subscription to *explanatory Articles* as *unlawful* or *iniquitous in the general, in itself, or as such*; but, because the *form there used* was *equivocal*, was a *snare to conscience*; and the *matters* required to be subscribed were *non-essentials, impossible to be determined, avowed on all sides to be indifferent, Bagatelles*, and about which it would be *even scandalous to speak to the people*—All which reasons affect *only* and *merely that particular subscription*; and conclude nothing concerning their opinion of explanatory articles, or of requiring subscription to them, *in the general*; or to *such*, against which *no such objections* lie, as Mr. *Turretine* has advanced against the *Formula Consensus*—Of this nothing appears throughout the whole speech.

IF it should be asked, why, if they did not disapprove of subscription to explanatory articles *in itself*, did they not continue to injoin subscription, only changing the matters?—The answer is obvious.—As the objections were to the *form* of the



the subscription, and to the *doctrines* of the *Formula Consensus* ; if they had proposed to injoin subscription still, it must have been to *other* doctrines : But This; they easily foresaw, would not have gone down, or met with success. The scheme would then have appeared plainly to have been, not so much to have abolished the *subscription*, as the *doctrines*, and to have substituted others in the room of them. It was enough to get over the opposition to the abolishing the subscription to the *Formula Consensus*. It was easier therefore, and the smoother way, to drop, and not to insist on *any subscription at all*. Whereas, if they had only proposed to lay aside *one* subscription, and to establish *another* ; it would have met with greater opposition, and probably they would have failed in the success of their main scheme.—The reason why they pleaded only for abolishing the *present subscription* to the *Formula Consensus*, without proposing subscription to any *other Formula* ; might be the same as perhaps it is, why Mr. *Chandler* and his Brethren plead only for abolishing subscription to the explanatory articles of the *Church of England*, without insisting on another to the *Assembly's Catechism*, or articles of their own drawing up : And yet perhaps, if they could think such a thing would go down, they might not disapprove of such subscription. But as they know, I suppose, that this would be a vain attempt ; the plea is only to abolish the *present subscription*.—It will be time enough to propose *another*, when they have, by degrees, filled up the *preferments* and *emoluments* of the Church, and have the power in their hands : For, if That were the case ; I am not quite sure, that the dispute between us would not be the same, as Mr. *Chandler* represents That of the Popish and Protestant

Protestant Clergy in *France* to have been ; “ not  
 “ whether the imposing power was right, but  
 “ which of them should exercise it <sup>f</sup>.”

IF it be farther asked—why, if their objections were only to the *doctrines*, did they suffer them to be still the *only doctrines taught*, and yet *abolish subscription* to them—Since This may seem to shew that their objections were rather to *subscription as such*, than to the *doctrines*?—I answer, that since Mr. *Turretine*, in the name of his party, declares that “ no ill consequences could be drawn from “ these doctrines <sup>g</sup> ; ” This might be a reason to induce them to permit such doctrines to be the only doctrines taught at present, upon condition that *subscription* to them might be abolished ; rather than, by endeavouring at *too much at once*, the whole should be frustrated. Whether indeed it be consistent to say, that *no ill consequences can be drawn from such doctrines* as it would be *even scandalous to speak to the people about* ; I am no more accountable, than how it was *consistent* to suffer them to be the *only doctrines taught*, as I observed before.—Mr. *Turretine* says, it was to preserve a “ uniformity in the “ manner of preaching <sup>h</sup> ”—i. e. to preserve an uniformity in preaching *non-essentials*, matters *indifferent*, of *no importance*, *Bagatelles*, and such as it would be *even scandalous to speak to the people about*. To preserve *such an uniformity of preaching*, one would think not to be an end very consistent with the Character of those *Generous Clergy* ! those *worthy and virtuous Clergy* ! those *happy Clergy* ! which have received Mr. *Chandler*’s congratulations—I leave these things to be accounted for, by the admirers of this *excellent speech of Mr. John Alphonso Turretine*.

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AND

<sup>g</sup> Mr. *Turretine*’s Speech ; in Case of Subscription, p. 171.

<sup>h</sup> Ibid. p. 162.

AND so much for Mr. *Chandler* and his *French Manuscript* ; of which, if ever he should (once in ten years) think proper to write again upon this subject ; I would advise him to avoid giving the most distant hint, that may recall it to the reader's mind—For he has had such ill luck the first time he set out with it, that it would not be advisable for him to venture abroad with it again.

AND now, upon an impartial review of this subject, my sentiments are sincerely these.

I AM fully convinced, that the scheme of giving an *unlimited toleration* to every *Public Teacher*, to preach and propagate whatever doctrines they shall please to call *Scripture-doctrine*, is inconsistent with all *order and government*, subversive of all *establishments*, must introduce *confusion* into the *Church*, and corrupt the purity of the *Christian faith*.

THAT there should be some examination and inquiry into the *faith* of the *Candidates for the Ministry*, is agreed on both sides.

THAT these cannot, in the present state of things, be made to any sufficient purpose, by the use of the *mere words of Scripture only*—that, therefore, if an inquiry be made to any *sufficient purpose*, it must be *explanatory*—that, the *affixing the sense of Scripture*, must, in this case, be left, in the nature of things, to those whose office and duty it is to admit to, or reject from, the ministry ; not to every single person, *as such* ; but to the *united Council* and determination of the *Church* ; who may form, according to the best of their judgment and conscience, a *standard* for that purpose—These points have, I hope, been made clearly evident to the reason of all unprejudiced persons, in the course of this debate.

I AM, nevertheless, as much an advocate for *Christian liberty*, for *freedom of thought and inquiry*,  
as



as any other can reasonably be ; and would oppose, as much as lies in my power, any *attacks* or *incroachments* upon them.—I have no attachment to any *particular number* of Articles—I have no veneration for the number *thirty-nine* ; nor do I think there is any spell, or fascination in it—A *review* of our *present Articles*, by learned and judicious persons, properly appointed, I have no objection to. If the sense of the Articles were distinctly determined, and the truth of them freely examined ; and if, in doctrines (if there should appear to be any such) which cannot be clearly proved to be either *fundamental, essential, or necessary* ; or, where the truth shall appear to be *dubious*, or cannot clearly be *decided* ; it were proposed to leave, avowedly, a *greater latitude for difference of opinions* ; with such *farther regulations* concerning the *nature of the subscription*, as to the learning, judgment and charity of the Governors of the Church shall appear wise and reasonable ; I should be far from any opposition to such a scheme.

BUT, as to *explanatory* articles, or an *explanatory inquiry, in the general* ; I am seriously and sincerely persuaded, that such an *explanatory test* of the qualifications of the Candidates for the Ministry, in the fundamental, essential, and necessary points of faith ; is absolutely and indispensably necessary, to the peace, union, and order of the Church ; and to the preservation of the unity, and purity of the Christian Religion.

I HAVE thus gone through, what I undertook, a *full and particular reply* to Mr. Chandler's *Case of Subscription* ; so far as any thing has been advanced therein, in answer to the *Church of England vindicated*—with what success, I shall leave to the determination of the *impartial and judicious reader*—As Mr. Chandler has thought proper to enter

enter into the controversy, in defence of the *Old Whig* ; and has taken upon him to use me with *very great freedom* ; he must excuse me, if, in vindication of myself, I have treated his arguments and exceptions, as *they*, and the *style and manner* of his performance, deserved.

F I N I S.



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## ERRATA.

- P**AGE 26. line 28. *After* Church Governors—*add*—to  
make an explanatory Inquiry, or,  
P. 36. l. 21. *For*—them *r.* him  
P. 52. l. *last*, and P. 53. l. 1. *Dele*—them  
P. 57. l. 22. *Dele*—them  
P. 62. l. 5. *r.* enjoined  
P. 72. l. 35. *r.* genuin  
P. 174. l. 35. *For* found *r.* found.
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